The Christian Century

A Journal of Religion

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Editorials

An Ascetic Church

On With This Revolution!

New Crusades for Old

By Hubert Herring

The Idol of Young India

By W. A. Visser 't Hooft

Missions and the Social Process

A *Review of* "Christian Missions and a New World Culture" *by Archibald G. Baker*

By Daniel J. Fleming

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In This Issue

GEORGE M. HALLWACHS
is superintendent of the Joint Application bureau, a social agency caring for the needs of unmarried unemployed men in New York.

E. FELIX KLOMAN
is the assistant rector of Grace church, New York. The article by Mr. Hallwachs and Mr. Kloman is peculiarly important at the present time when the National conference on social work, which meets this week in Kansas City, is giving extended attention to the problem involved.

HUBERT HERRING
is the vigorous secretary of the social relations division of the educational board of the Congregational-Christian church. Mr. Herring's pioneering in many fields of international and social tension is too well known to require recounting. In the present article, a contribution to the discussion of a forward program of church action during the next four years, Mr. Herring builds on the article by Prof. Arthur E. Holt, "The End of Church Expansion," in the issue of May 2, and the editorial, "The Passing of Home Missions," in the issue of May 9.

W. A. VISSER 'T HOOFT
besides acting as Geneva correspondent for The Christian Century, is also executive secretary of the World's Christian Student federation. Readers will find in this article gratifying evidence that Dr. 't Hooft has now recovered from the serious illness which overtook him while on his recent trip to the orient.

DANIEL J. FLEMING
is professor of missions at Union theological seminary, and probably the most widely read American writer on missions.

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The CHRISTIAN CENTURY

May 23, 1934

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Calendar of Coming Events

May 20-26. Annual national conference of social work, interdenominational, Kansas City, Mo.
May 20-26. Conference of associate church group, National social workers, Kansas City, Mo.
May 20-June 5. Unitarian anniversaries, Boston.
May 23-28. Northern Baptist convention, Rochester, N. Y.
May 24. Annual meeting, New York district, New York conference, Tremont church, New York.
May 24. United Neighborhood houses spring conference, Hartsdale, N. Y.
May 24-28. Diamond jubilee celebration of Baker university, Baldwin city, Kans.
May 24-29. General assembly of the Presbyterian church in the U. S. A., Cleveland.
May 24-30. General assembly, Southern Presbyterian church, Montreat, N. C.
May 27. Wisconsin chapter, international federation of Catholic alumni, Milwaukee.
May 31. New England Methodist Episcopal conference, Springfield, Mass.
June 1-4. Conference, National federation of settlements, Eagles Mere, Pa.
June 6. Baltimore Methodist annual conference, First church, Baltimore, Md.
June 6. Vermont Methodist Episcopal conference, Barre, Vt.
June 7-12. Meeting general synod of the Reformed Church in America, Central church, Grand Rapids, Mich.
June 8. Conference on modern religious movements, Keuka college, N. Y.
June 11-13. Presbyterian synod of Indiana, Hanover college, Hanover, Ind.
June 11-16. Y.M.C.A. student conference, Seattle, Wash.
June 11-18. Northwest Christian summer young people's conference, Spokane, Wash.
June 12-14. Texas Disciples convention, Temple, Tex.
June 13. New England Southern Methodist Episcopal conference, New London, Conn.
June 16-26. Y.W.C.A. student conference, Seabeck, Wash.
June 18-20. Second annual conference, the church and the social order, Auburn, N. Y.
June 18-21. Presbyterian synod of Ohio and Women's synodical society for missions meeting, Wooster, O.
June 18-30. Keswick conference, Ivanhoe temple, Kansas city, Mo.
June 18-30. Third summer school of theology, interdenominational, National Bible institute, New York city.
June 20-27. Summer school of missions, interdenominational, Winona Lake, Ind.
June 21-27. Congregational-Christian general council, Oberlin, O.
June 21-27. Episcopalian conference, Tacoma, Wash.
June 21-29. Congregational conference, Lummi Island, Wash.
June 25-29. Evangelical Lutheran Synod, south Wisconsin district, Milwaukee.
June 25-July 5. Third northeast institute of international relations, Friends Service commission, Wellesley college, Mass.
June 25-July 6. Thirteenth annual rural leadership summer school, University of Wisconsin, Madison.
June 26-27. Conference, Reformed Church in the United States and Evangelical Synod of North America, Cleveland, O.
June 26-July 6. Y.W.C.A. girl reserve conference, Seabeck, Wash.

The Christian Century

An Undenominational Journal of Religion

VOLUME LI CHICAGO, MAY 23, 1934 NUMBER 21

EDITORIAL

CATHOLIC bishops, out to deal with motion picture evils, are organizing a "Legion of Decency" in every diocese in the nation. Here is the pledge which, it is expected, millions of Catholics will soon have signed: "I wish to join the Legion of Decency, which condemns vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country and religion. I condemn absolutely those salacious motion pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land. I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to men and women. I unite with all who condemn the display of suggestive advertisements on billboards, at theater entrances and the favorable notices given to immoral motion pictures. Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the League of Decency. I further promise never to buy or read indecent books." Like it, Hollywood?

A Legion of Decency

A Test for the Baptists

CLEVELAND Baptists, according to a report in our news columns this week, have been assured that absolute freedom of discussion will mark the sessions of the Baptist World alliance which are to be held in Berlin this summer. Since the assurance comes from Dr. John MacNeill, president of the alliance, it can be taken at face value. Evidently the nazi authorities have let the Baptist authorities know that there will be no trammels placed on the convention, and evidently the Baptist authorities regard these guarantees as sufficient. Such being the case, the approaching Berlin convention resolves itself from a test of the nazis into a test of the Baptists. The nazis, with their theories of a totalitarian state, with their racial dogmas, and with their devotion to the glorification of the military ideal, stand about as completely opposed to Baptist positions as it would be possible for a state to be. Indeed, it would not be hard to make out a case for the thesis that the gulf between nazi and Baptist doctrine is deeper and wider than that which separates the present rulers of Germany from any other Protestant body. If the Baptists go to Berlin with absolute freedom to render their testimony, therefore, the responsibility will rest upon them to demonstrate that they hold that testimony sufficiently valid and important to declare it. The proclamation of the convention's security, in other words, opens the way for a test of the denomination's sincerity. Apostasy to Baptist principles at Berlin would be bad enough in any case; under this pledge of special immunity it would be a confession of spiritual bankruptcy.

To Stop the Chaco Slaughter

THE APPEAL which the Chaco committee of the League of Nations has made to the nations of the world should be instantly heeded. This appeal, in essence, is that every nation which might by any chance be exporting war-making materials to either of the contending armies see that this traffic is cut off at its source. Only in this way, the committee is convinced, can the fighting be stopped. And only after the fighting has been stopped can Paraguay and Bolivia be induced to settle their differences before the world court, by arbitration, or in some other civilized manner. France and Britain have already signified their readiness to see to it that no more munitions reach the belligerents from their factories. That would seem to put the issue squarely up to the United States. This is especially true since Latin America is full of rumors that the United States has been the source of the money and munitions which enabled Bolivia, despite terrible defeats, to resume fighting after the armistice at the time of the Montevideo conference. The whole report of the league committee deserves study as a revelation of the actual problems involved in securing world peace. It admits that it is impossible to pick out an "aggressor" in the Chaco. It admits that, now that fighting is under

way, neither side is willing to stop short of hopeless defeat. It admits that the importation of munitions from other nations is keeping the war going. And most important of all, it admits that the whole struggle has largely to do with the rivalry of oil interests. Since the league report specifically identifies the operations of the Standard Oil company in Bolivia as being at the economic bottom of this senseless slaughter, the responsibility of the United States is the heavier. Let it be hoped, also, that the Nye committee to investigate the munitions industry will explore thoroughly this American connection with this horrible conflict.

Episcopalians Discover Danger of Germs

SOMEWHAT belatedly, as it must seem to all others, the Episcopalians are discovering the danger that lurks in the common cup, whether it be the communion chalice or a tin cup on a chain at the village pump. The Churchman, which got nowhere at all with a sugestion for the abolition of the common chalice some years ago, has again begun a campaign for this reform and is meeting with a more encouraging response. When and if the Episcopal church abandons the common chalice in the interest of a more cleanly and sanitary practice, it will probably not be to adopt the thimble-sized individual cup which has become the usual equipment in most other churches, but to abolish the cup entirely, so far as contact with the communicant is concerned, and substitute "intinction"—which means the dipping of the wafer into the chalice by the priest and the placing of the saturated wafer on the tongue of the communicant. At a recent convention of the diocese of Washington the question was discussed without prejudice and with full recognition of the danger in the common cup in spite of all precautions that may be taken. Intinction has already been approved in several parishes. It is said to be probable that the general convention at Atlantic City in October will be asked to make a pronouncement on the subject. Meanwhile, Roman Catholics can sit back complacently and remark that the prophetic wisdom of the church in adopting "communion in one kind," centuries before germs were discovered, is again justified. And they may also remark that eating a saturated wafer falls somewhat short of an exact fulfilment of the injunction, "Drink ye all of it." But no, they will probably leave it to others to say that.

Is General Johnson Starting A General Retreat?

UNTIL announcement is made of the precise codes involved it will be impossible to estimate the full significance of the reported decision of the NRA to abandon the attempt to control, by code regulations, certain industries. Washington dispatches only vaguely identify the industries thus to be turned loose as "the personal service trades" and "intrastate business organizations." A clearer indication of the importance of the move may be found in the intimation that approximately 3,500,000 jobs will be affected. The 400 codes which have been adopted are said to have covered about 22,000,000 employes. On that basis it might be said that General Johnson is ready to quit trying to enforce code control over 16 per cent of the industries which had, formally, accepted rules for business practice from the NRA. The administration naturally tries to minimize the importance of this retreat. Like the wartime communiques which told of withdrawals to previously selected strategic positions, it is asserted that the industries involved in this decision are really too small to be worth bothering about, and that by throwing these codes out of the window General Johnson and the NRA will free themselves to deal with the really big offenders. There will be no more "cracking down" on tailors for shaving a nickel off the code price for pressing a suit. But the trouble with that is that the major industries have shown little more readiness to live up to the letter and spirit of the codes than have the small. The problem of enforcement, which is acknowledged to be responsible for this abandonment of a sixth of the codes, is even more difficult in the remaining five-sixths. This is particularly true with regard to labor provisions. And the fact that the NRA has shown that it is getting ready to retreat from one portion of the national industrial battlefront is almost sure to encourage big business in a belief that it can be driven to retreat all along the line.

Does Hitler Feel Insecure?

WHAT'S the matter with the nazis? Apparently, they are more firmly entrenched than ever in control of Germany. Two million people—or at least a throng of immeasurable size—turned out to hear Hitler make his May day speech. Talk about a Hohenzollern restoration has died to a whisper. Yet the last few weeks have witnessed a reversion to the shrill and reckless threatenings which preceded the nazi rise to power. Almost any psychologist, reading the recent speeches of Göbbels, would conclude that the nazis were sufficiently worried over their position to feel it necessary to subject all Germany to another dose of *shreklichkeit*. What is there about the situation ,invisible at this distance, which has produced this reversion to the "heads will roll in the sand" spirit of Hitler's earlier days? Göbbels' speech of May 11 is one of the most extraordinary declarations made by a responsible minister of state in modern times. What it amounted to was a new incitement to mob uprisings against the Jews, and a defiance of the Catholic church in language that is seldom used—to put it mildly—in dealing with a religious body. But the speech has been followed by a demand from Göbbels that all Germans turn themselves into informers, handing in the names of any and all persons who may be overheard grumbling about anything in connection with the nazi regime. A campaign of that kind, in which every man is encouraged by the state to bear witness against his neighbor, might easily turn Germany into a madhouse. To top it all, the nazis announce that cases involving "trea-

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son" will no longer be tried by the established supreme court (which acquitted all but one of the defendants in the reichstag fire trial) but that a new "people's court" will be formed to deal with such cases. This court, a majority of whose members will be nazi laymen, is to administer a series of ferocious regulations which even prescribe the death penalty for any person found guilty of hindering any state officer "from exercising his proper authority"! Can it be that Hitler is so frightened as this sort of thing suggests?

The Snobbery of The Suburbs

AN ITEM has been going the rounds of the press which is supposed to bring comfort to the drys of the nation. But before the rejoicing becomes too general it may be well to consider it carefully. For the sake of convenience we quote the item as it appeared in Advance, our Congregational contemporary: "Chicago suburbs are giving a good lead to the nation. On April 4 Evanston, Oak Park, River Forest, Glencoe and Winnetka all voted with overwhelming majorities for local option to prevent the establishment of taverns and saloons." The facts are as stated; half a dozen other Chicago suburbs have, in the intervening period, followed the example of those cited. But the interpretation of this as an indication of a swing of the pendulum back toward aridity is far afield. What these elections actually represent is the determination of privileged communities to make the underprivileged bear the unpleasant burdens of a restored liquor traffic. The citizens of these suburbs were the precise people who provided money, social prestige and emotional drive for the campaign that brought legal liquor back. But now that it is back, they do not propose to have the mess created by the saloon befouling their well-kept lawns. They were determined to bring legal liquor back to their dining tables and cocktail parties. But they now prove just as determined that the places of dispensing this liquor shall be restricted to the districts inhabited by the poor. One important reason why prohibition failed was because it appeared, in practice, a class affair. And such votes as these in the Chicago suburbs only go to show to how great an extent the issue remains a class affair.

President Roosevelt's Special Privilege

VARIETY reports that President Roosevelt has seen some 83 feature motion pictures, 73 short subjects and 500 news reels since he entered the White House. He has probably seen the best of the year's output, for he has been able to select the pictures which he wanted to see. All this is as it should be. But does the President realize that he has received a special privilege—a privilege which no exhibitor in the country can claim for himself or his community? It is the privilege of selecting the pictures he wants without being required to buy them in blocks, the bad along with the good, each block consisting of the entire year's output of any given company. Suppose the President, in order to secure the good pictures, had been required to order and pay for three hundred others of an inferior and occasionally pernicious character. This is exactly what the local independent exhibitor throughout the United States has to do. He must buy his pictures in blocks of from twenty to sixty, the bad along with the good, each block consisting of the entire year's output of any given company. The new code grants him permission to return only ten per cent of the pictures he contracts for. He must pay for the rest whether he shows them or not. The result is that the exhibitor must continually show in his neighborhood a stream of pictures, many of which have proved harmful to the health, the emotions, the attitudes and the behavior of children. The President can shop around among the various producers and choose what he wants. The local exhibitor cannot. How about it, Mr. President, will you help us kill the block-booking system and thus give to every community the same right of choice you have had?

Illinois Congregationalists Refuse War Sanction

THE seriousness with which the churches are taking the war issue, and the drastic nature of the positions which they are assuming with regard to it, are clearly revealed by the resolutions on international affairs adopted at the annual meeting of the Congregational and Christian conference of Illinois, which met in Rockford on May 8. Illinois Congregationalists received sympathetically, and endorsed, President Palmer's proposal for a "minimum commitment" by which individuals, without involving the question of pacifism, would pledge themselves never to cross the boundary line of another nation for military purposes. But the conference was not content to deal with the issue which war creates for religion on a minimum basis. It went on to adopt a series of resolutions in which there was included this definite espousal of the completely pacifist position: "In the light of former declarations of our national council, we advise our churches to refuse to sanction, bless or participate in any future war in which our government, despite the peace pact, may become involved." Here may be seen the church extricating itself from subservience to the state and asserting an autonomy which, under the rise of the nationalistic spirit, it has been too often close to losing. Other resolutions adopted at Rockford—with regard to the Kellogg pact, to the rights of pacifists, to the status of conscientious objectors to military drill, to the disarmament conference, to the world court, to the Asiatic exclusion laws—did not greatly differ from those which have passed scores of recent church conventions. Two actions, however, deserve special mention. In one the general council of the denomination was asked to provide "an independent radio and press service" as part of a lay peace movement. In the other, an attempt was made to insure that the individual Congregational churches of Illinois should know what their convention had voted. This evident effort toward providing the

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laity with complete knowledge of the positions which church adjudicatories are adopting, and enlisting their active service in support of those positions, betokens a new realism in the church's peace drive.

On With This Revolution!

PERHAPS it is more than a mere coincidence that the proposal to require all teachers to swear to support the constitution came just on the eve of the publication of the report of the American Historical association's commission on social studies in the schools and after the general trend of that report had already become known. The text which has now been made public will be received as an epochal pronouncement by those who believe that far-reaching social and economic changes are already upon us and that the rising generation must be trained to understand and accept the new order and to play a part in it. On the other hand, it will confirm the worst fears of those to whom the perpetuation of the old order is bound up with loyalty to the constitution and to traditional ideals and institutions. One thing is quite clear. That is that no amount of swearing to support the constitution will be an effective barrier to the trend of thought among intellectual and educational leaders toward the approval of a degree of social change which may reasonably be called radical—if the word is used not as a term of reproach implying reckless iconoclasm but as a dispassionate description of changes which go to the roots of the matter.

Five years ago a commission was organized, under the sponsorship of the American Historical association, consisting of sixteen eminent scholars in the fields of history, political science, economics and education representing such universities as Columbia, Harvard, Chicago, Michigan and Minnesota. Scores of other scholars and educators were drawn into collaboration and the findings of President Hoover's research committee on social trends in the United States were utilized. The central questions with which the commission concerned itself were these: What tendencies to social change are discoverable as features of the evolution of American culture, and what methods and materials should the schools employ in preparing those under their instruction to participate satisfactorily in the emerging order? The published report, after being held up for several months in the hope of securing for it the unanimous concurrence of the commission, carries the approval of twelve of the sixteen, while four members dissent. But even without the sanction of these four, the report represents the combined judgment of what may conservatively be called the most responsible and influential company of competent and disinterested students who ever pronounced a single opinion in this field. What do they say?

In brief, they say that an individualistic and competitive economic system has robbed the masses of the people of the opportunity to develop their individualities and is already discredited; that the more highly socialized system of property and production which must take its place need not mean the regimentation of personalities but the release of personalities from the regimentation imposed upon them by the present economic program; and that education must not resist this change, or represent it as apostasy from the American faith, but must go along with it and teach the youth how to live under it.

A few quoted sentences will show that this is not an overstatement of the radical character of the commission's findings. "Cumulative evidence supports the conclusion that, in the United States as in other countries, the age of individualism and laissez faire in economy and government is closing and that a new age of collectivism is emerging. . . . It may involve the limiting or supplanting of private property by public property or it may entail the preservation of private property, extended and distributed among the masses. Most likely, it will issue from a process of experimentation and will represent a composite of historic doctrines and social conceptions yet to appear. Almost certainly it will involve a larger measure of compulsory as well as voluntary cooperation of citizens in the conduct of the complex national economy, a corresponding enlargement of the functions of government, and an increasing state intervention in fundamental branches of economy previously left to individual discretion and initiative. . . . The actually integrating society of the present day is the forerunner of a consciously integrated society in which individual economic actions and individual property rights will be altered and abridged."

The substance of this, and of many supporting statements, is a clear affirmation that the path of the immediate future is toward the socialization of industry, and an equally definite assertion that the door of experimentation must be kept open. No socialist, communist or fascist program is approved, but the principle of a planned and integrated economy, collective rather than individualistic, is asserted. The form which it will take will have to be found; probably it will have to be made. Experimentation in new forms of organization is to be welcomed, not feared. To get the full flavor of this pronouncement, one should contrast it with such a document as the recent volume, "The Red Network," which catalogues as dangerous agents of destruction all discoverable persons who approve any departure from the individualistic economy which the commission declares has already failed.

Continuing, the commission asserts that it is not necessary to change human nature to secure fruitful cooperation. The American people have already demonstrated that they possess the potentialities of cooperative activity and of cultural attainments superior to anything that can be achieved under the competitive and acquisitive system. "Achievements already accomplished in government, economy and various forms of associational life indicate that the American people possess cooperative and moral powers of a high order which can be directed into channels of utility and beauty, if acquisitive individualism, with all its cruder manifestations in gambling, speculation, exploitation

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and racketeering, is subdued to the requirements and potentialities of the emerging society."

Further, economic collectivism—whatever form it may ultimately take—does not imply the standardization of personality or the regimentation of private life. Such a result is conceivable, but not necessary. There is a collectivism which may "lead to a bureaucratic tyranny destructive of ideals of popular democracy and cultural freedom." Economic individualism has, in fact, led to the repression of personality for the underprivileged masses. But there is also a collectivism which may "permit the widest development of personality." These are the two roads between which we have to choose. The old order was one of economic individualism for the strong and the fortunate, and cultural suppression for the masses. The new order must be one of a planned and directed collective economy, and it may be—and can be made to be, if we will meet it hospitably and intelligently—one of such personal freedom, such enlightenment, reason and tolerance, as were never possible under the shadow of want and insecurity and economic feudalism. To quote again:

"The commission deems desirable the reservation to the individual of the largest possible measure of freedom in the realms of personal and cultural growth, and the preservation and development of individuality in its non-acquisitive expressions as the finest flower of civilized society. It believes that the American people, as they fashion whatever institutions they will for the integrated society of the future, should respect and safeguard the right of the individual to be free from excessive social pressures on his personal behavior, mode of living, cultural satisfactions and avocations, and religious, economic and political beliefs."

The members of the commission approached the problem primarily as educators. What are the implications of this social view for education? Obviously, the most important one is that the curricula and the methods of education should be chosen with a view to the objective of preparing future citizens to be members of such a society. There must be "a complete and frank recognition that the old order is passing, that the new order is emerging, and that knowledge of realities and capacity to cooperate are indispensable to the development and even the perdurance of American society. . . . Conversely, continued emphasis in education on the traditional ideas and values of economic individualism and acquisitiveness will intensify the conflicts, contradictions, maladjustments and perils of the transition."

It has become a commonplace to say that we live in a transition age. All ages are in some sense transition ages. But some are more transitional than others. Viewed from the standpoint of the fleeting present, all the past is flowing toward us and all the future flowing from us. But seen in a wider perspective there are transitions from one phase to another of a process in which changes are slow and slight; and there are transitions which drive deep into the structure of the social order. We can discount the exaggerated perspective which nearness in time always gives and still find reason for believing that we are living in one of the major transition periods of history. A pronunciamento by twelve intellectuals can scarcely be called a magna charta. And yet, considered in relation to the number and weight of the cooperating personnel and the extended research and deliberation which entered into its formulation, this report is scarcely less than that. It has no legal authority, but it presents, under the sanction of as influential a company of disinterested students of society as could be assembled, a program for a radical reconstruction of the social order.

What we have had has been acquisitive individualism with reference to the production and distribution of commodities and an increasingly rigid regimentation of minds under the impact of economic necessity. What it proposes is collectivism in the economic process and individualism in the non-acquisitive activities which constitute the cultural process. This is revolution without violence. On with it!

An Ascetic Church

IT IS SLOWLY but surely dawning upon the better conscience of Protestantism that Christianity has historically sold itself out to secular society and has thereby warped its own testimony and bound its hands in such fashion that it cannot act with vigor and moral freedom in performing those functions which belong to the genius of the Christian enterprise. It is the social gospel which is compelling the Protestant mind to face this fact. The social gospel confronts the church with moral imperatives which the church is helpless to accept but from which its conscience is unable to escape. A sense of weakness and futility follows hard on the heels of every sermon preached on economic justice or world peace, and every set of resolutions passed by the many conferences of college youth and of the clergy dealing in forthright language with the social issues of our time.

Why this sense of impotence, of practical futility? The answer is that the church which such preaching and such resolutions take for granted as the agency for effectuating these social ideals is itself so much a part of the existing system of capitalism and nationalism and imperialism and militarism and of the whole body of respectable secular convention that it cannot act in the line of its own unique tradition and genius. Instead of offering itself as the instrument of the new social vision which is coming to consciousness within the Christian community, the church stands as an inert and often as a hostile obstruction to the realization of that vision.

Christianity has organized itself in conformity with the conventions of secular society rather than upon lines consistent with its own nature. Its habits and institutions and standards have been developed in conformity with the habits and institutions and standards of "this world." When, now, it is proposed that the church shall lead in a movement which involves resistance to the state and radical reconstruction of the social order, the proposal breaks into futile pieces

against the hard wall of the church's conformity. Organized Christianity has too great a stake in the secular order to allow it to act freely and with moral puissance against the established order. Hence the feeling of futility which follows social preaching and the passing of drastic social resolutions.

In a word, the church which ought to provide power for the solution of the social problem is itself a problem. It is this problem which Christian churchmen must solve before they assume with too great assurance that Christianity can function socially. Christianity cannot function socially on a scale commensurate with its character until it is implemented with an appropriate instrumentality. The church is, ideally, such an instrumentality. It was born as the embodiment and carrier of a great social vision—the vision of the messianic kingdom of God which was to displace the kingdoms of this world. The early church lived as an ascetic institution in relative detachment from the institutions of political, legal and economic society. It derived its standards from within its own cultus. It affirmed its own sovereignty and independence against the encroachment of every secular authority which would violate its allegiance to Christ who was its head.

Not until Constantine's time was this non-secular status of the Christian church abandoned. Nor did the Protestant reformation reestablish the church's detachment. On the contrary, the theory of Protestantism carried the church farther into secularity than any theory of Catholicism had done. For Catholicism, while it sinned in adopting secular power as the means of asserting the sovereignty of the church, has never weakened in respect to its conception of Christian sovereignty. But Protestantism fully abandoned it. It divided the field with the state and satisfied itself with a partial sovereignty applicable to the realm of religious subjectivity and ecclesiastical polity, but leaving the state and the economic system supreme in the whole objective sphere of human action. The state guaranteed this pale sovereignty of the church in its limited sphere, and in return the church sanctified the sovereign policies of the state in the politico-economic sphere.

Thus the Christian church, which began as a consciously detached and autonomous social institution, conceiving itself as in the world but not of the world, and standing over against an evil social order which it regarded as passing away, has become a servile church both in its Catholic and its Protestant expressions—in its Catholic expression, by virtue of its dependence upon secular force for the maintenance of its sovereignty; and its Protestant expression, by virtue of its alliance with the state and its sanctification of the nationalistic and economic systems.

Little wonder, then, that the church today presents one of the most formidable obstacles to the social gospel. This gospel is the real primitive gospel, the gospel of original Christianity, rediscovered and reproclaimed in our time. But it has no church to match it! It has to work with a decadent church, a church which has been seduced by worldly power, which has sacrificed its independence and allowed its moral freedom to be obfuscated by its vested interests in the secular order.

In the light of history, this should be no surprise. The whole post-Constantinian tradition, running through Augustine, Aquinas, Luther, Calvin and Roger Williams, has sought to provide for the church a comfortable place side by side with the state, but no reformer has yet arisen to suggest that the church return to her pre-Constantinian status of uncomfortable autonomous independence and detachment from secular institutions and conventions. Some of the smaller sects like the Mennonites, the Quakers and the Anabaptists, have glimpsed the lost truth and sought to recover it, but in forms which for the most part insulated them from vital contact with the general social order and left their testimony sterile. Organized Christianity in its major expressions has conceived its relationship to the state and the prevailing economy in terms of a subservient alliance arising from the comfortable and privileged position which the state accorded to it.

The doom of impotence and futility will rest upon the social gospel—upon our social preaching and our courageous social resolutions—until the Christian church detaches itself from the secular order, surrendering the great bulk of its vested interest in the mammonism of the capitalistic system and withdrawing the blanket commitment which Protestantism historically gave to the secular state. If we are to restore the original Christian gospel we must also restore the original Christian church. The original Christian church was an ascetic church. It stood apart from the secular order. It gave no more hostages to secular conventions and institutions than were practically necessary for the maintenance of its existence in this kind of world. Its most precious asset was its freedom of action, untrammeled and untempted by investments or alliances. Only a church of that kind can match the social gospel and provide it with an instrumentality by which the maximum spiritual power of Christianity's social ideal can be brought to bear upon the stupendous task of social reconstruction.

We are not discussing asceticism as a principle of personal morality. That is a subject by itself. The asceticism which concerns us at the moment is institutional asceticism, the ascetic self-restraint of the social institution which we know as the church of Christ. This ethical principle is, we hold, essential to the unique character of the church as a Christian institution, and unless the church of Christ embodies it in practice, it cannot fulfil the essential mission of Christianity.

From the point of view of civilization and social progress, the supremely important thing that happened when Christianity was born was the beginning of the segregation of religion into an organized social institution, sovereign in its own right. Such an organized dichotomy of human society between the temporal and the spiritual, between state and church, had no precedent, nor has it appeared anywhere outside of Christianity. It is a social phenomenon peculiar to Christendom. Humble though its beginnings were, it contained the premonition of a social order polarized between two sovereignties—that of the political state and that of the Christian church.

XUM

The sorriest tragedy of the Christian centuries is the fact that this dualism of sovereignty was not allowed to evolve in accordance with the pristine character of Christianity. Instead, Catholicism betrayed it by adopting the weapons of secular power, and Protestantism betrayed it by subordinating the sovereignty of religion to the sovereignty of the state and by submerging Christian morality under the economic virtues of capitalism which it sanctified as divinely ordained.

We are now witnessing the breakdown of that economic system and we see profound changes taking place in our political order. No one with open eyes can delude himself with the thought that the Christian church will not also undergo a profound transformation before the present confusion gives way to a stable society. What form and character will the Christian church take on? Will it emerge less Christian than it has been, or more Christian? That issue confronts our leadership today.

Those who are living in orthodox unawareness of the responsibility of religion for the future of civilization will take little interest in the issue. But those upon whom the vision of the social gospel has fallen cannot be unconcerned. They envisage a new society, and they know that religion in the new society will bear a greater burden than religion has ever borne in any social order since Christ came. Will the Protestant church carry over into the new order, or must there be a new reformation? The latter would be a profound tragedy. But the only guarantee against its occurrence is for Protestantism to begin to detach itself from its complicity with both the economic and nationalistic order and stand in its sovereign right upon its own feet.

Practical ways and means will be asked for by every reader of these words. What, specifically, shall the church renounce in order to regain its moral freedom? How shall the church provide a haven and a fellowship for those individual Christians who today are making personal affirmations which are reminiscent of the allegiance of the early Christians themselves? What shall the church renounce in order that its testimony for righteousness may have the maximum of power? What must the church do in order to establish that wholesome tension between itself and the secular state which is requisite both to the purity of religion and the progress of secular society?

Whatever the concrete answers to these questions may be, it is beyond doubt that the church's spiritual power depends upon its acceptance of the ascetic principle as the basic condition of its freedom of action in meeting not only the present crisis but the more exigent demands which the social order of tomorrow will make upon the Christian religion. It need not be assumed that the early church presents us with an authoritative model which we are under some legalistic obligation to imitate. All such "restorations of primitive Christianity" are ethically and socially sterile. But a church, freely projecting its organization in forms suitable to modern life, and embodying the ascetic principle which gave vitality to the early church, would hold in its hand the destiny of civilization. It would have the accumulation of nineteen centuries of moral prestige behind it, and its power, not wielded by might or by temporal authority but by the spirit of God conveyed to it through the mind of Christ, would put to shame the present moral impotence of organized Christianity.

It Might Have Been

EDITOR THE CHRISTIAN CENTURY:

SIR: History as it is professed in one center of learning is said to be the study of what might have happened if something else had not happened. If such is the line of study, you and I, sir, might enjoy a course now and then.

You will remember the story in the Venerable Bede of the conference between the two churches in Britain, the old British and the newer church under the see of Canterbury. Their representatives met beneath an oak tree by the Severn. St. Augustine and his company were there first. The British Christians entered. *If* St. Augustine had risen to welcome them, there might have been peace between these two companies. But he sat still. And the British, acting on the counsel of a wise hermit whom they had met on their way, hardened their hearts. They thought St. Augustine proud.

If only there had been a quarter of an inch less of Cleopatra's nose, so Pascal said, the face of Europe would have been different. The nose is not a feature which can be changed. But of the things which might have been otherwise, many instances may be given.

Many a famous king or philosopher or poet might have been saved from death, if only he could have had the operation for appendicitis. If there had been a radio service, how many an explorer would have been saved. But whether the course of history would have been better as well as different, who can say? Tyrants as well as reformers died of diseases which today can easily be cured. If Keats could have been saved by an early treatment, so might many an enemy of mankind. The radio which might have saved the explorer might have helped an Attila or a Tamerlane or a Napoleon.

But when we are in the realm of personal choices, we are still more bewildered. Sir Henry Lunn, that admirable servant of good causes, tells how he nearly became a clergyman of the Church of England. Sir Henry asked the bishop of London, Dr. Temple, if he would ordain him. The bishop pulled out his pocketbook, and said there were only two Sundays before Trinity Sunday and that did not allow for the requisite notice, and the ordination must stand over till Advent. "If the date had been a week earlier," Sir Henry adds, "I should have taken orders in the Church of England."

There have been such moments as this known to most of us and in the idle moments which come to us we reflect upon what might have been if we had turned to the left and not to the right on a certain day. But there's a bit of the Calvinist in all of us, and we come to rest in the philosophy of the common man that there is some sort of pattern into which we fit.

Ever yours who might never have been yours, if . . .

QUINTUS QUIZ.

How Can Church and Social Agency Work Together?

By George M. Hallwachs and E. Felix Kloman

THE DEPRESSION has forced the attention of the church and the social agency on the problem of their community relationship, particularly in terms of those to whom they are ministering. Both groups have come to realize that the individual's need is more than simply material or spiritual. The last four years have seen increasing recognition on the part of the social agency and the church of the need for co-operation, to the common advantage of all concerned. This awareness is the outgrowth, not of a theory, but of a felt need growing out of experience.

In the past there has been no definite philosophy of joint social work in either of the two groups. Certainly the church has had no well-defined plan as to the part it should play in the community in relieving the distress caused by unemployment and social maladjustment. Of one thing only the church was sure, namely, that in the face of necessity it should undertake ameliorative work. To a large extent it has thrown itself into that work with real enthusiasm, if not always with wisdom. Social agencies on the other hand have too often looked upon the church as only another community resource of a restricted spiritual kind. It is impossible to draw a hard and fast line between what is spiritual and what is material.

I

There are a number of differences and difficulties of procedure in both groups which show a lack of understanding in the rôle each is to play.

The criticism of private agencies is often heard that they have an unnecessary amount of red tape and ask many needless questions. Such expressions fail to take into account all that agencies have learned from many years experience, and the fact that no human problem is a simple one. If an agency is really going to be able to help an individual effectively, it must have as nearly as possible a true picture of the entire situation. When a patient goes to a doctor with some ailment, it is necessary for the doctor to get much information which apparently has nothing to do with the particular ailment, if he is to make a proper diagnosis in order to prescribe the correct treatment. And so it is with social work technique.

On the other hand, the attitude of the social agency toward the church is generally that of indifference. The agency thinks of the work that the church does with individuals in distress as being without system, soft-hearted and sentimental. It feels that the church, because of this lack of system, often is duped by unscrupulous persons. As an illustration of this sentimental and undiscriminating attitude on the part of the church and church people—an attitude which does not go to the heart of the individual's problem at all, but is merely palliative at the moment—there may be cited the following incident. On a Sunday night at the close of an evening service, as the congregation was beginning to leave, a man in one of the pews toward the rear of a church suddenly fainted. Of course the people who were going out gathered around to see what they could do to be of help. As the man appeared to come out of his faint, he murmured that he had had no food for several days. A member of the congregation immediately went out to get coffee and a sandwich. When this was brought, the man ate with evident relish. All the time he was being asked questions and answering them. He had no place to sleep. He had been out of work for many months. He had not been to any social agency. He could not bring himself to receive charity. But at the same time he was receiving the coins which members of the congregation were pressing into his hands as they left him.

Quite obviously, if the man was in the condition which he stated, giving him a small amount of money was no real answer to his problem. When the money was spent he would again be in the same situation. However, in the meantime, the good church people would have felt they had done something for a starving man. The social agency would see that this was merely the beginning of help needed. It is interesting that although the man was asked to return to see the church social worker, he did not appear. There are instances of similar occurrences in other churches.

It is undoubtedly true, however, that many persons honestly cannot bring themselves to apply for charity, as they call it, from a non-sectarian agency. Rightly or wrongly they have a pride which makes this really impossible until someone has bridged the gap between their present need and the agency's service. Sometimes these people apply to their own churches for help. If the church is not able to give it and if the situation demands more than the mere giving of a certain amount of money, the church cannot be of maximum use to that particular individual unless it is in a position to interpret the individual to the proper social agency.

As one winter has led on to another, and the problem occasioned by unemployment has been increasing, it has become obvious to those in the church who have been engaged in relief work that the mere giving of relief on a hand to mouth basis is not satisfactory. At first those who had a surplus of money were able to give it to the church for relief work, and the church in turn was able to give it to those in need, both directly and indirectly through social agencies. Churches and social agencies are now finding it increasingly difficult to raise funds for relief work, as those who used to give largely are no longer in a position to do so.

Many churches have been groping toward some sat-

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isfactory solution. They have tried many experiments. At first local churches used to give relief indiscriminately to any who applied. After a short while it became obvious that that practice could not be continued, since the number of applicants increased greatly, making adequate service in any particular instance impossible. A new plan was tried, of referring all strangers to city and private agencies while the church endeavored to take care of its own members.

As the church carried out this plan, it became obvious in many instances that the so-called private agencies could often handle even the church members in a more effective and understanding and helpful way than the church itself. This does not mean the church shifts responsibility entirely or relinquishes interest. The statement is sometimes made that where the social agency leaves off, there the church begins. This statement might be made the other way around by people interested in professional social work. Neither statement of the case would be altogether true, for after all either group by itself can only do a half-way job. It is not a question of one and then the other doing its job, but it is a common current responsibility. The work of both the agency and the church must go hand in hand in helping any individual.

The lack of understanding on the part of both groups can only be solved through a real effort to appreciate the part each can play in cooperating with the other. A new day would seem to be dawning for better understanding and cooperation between churches and social agencies, based on the experience of the past few years, as they have discovered how to be mutually helpful.

II

At this point it might be interesting to tell of an experiment in teamwork between a particular church and social agency.

Several winters ago a few churches were cooperating with social agencies in meeting the problem of the homeless and unattached men, paying the agency for the service rendered. This relieved the churches of part of the burden, but left them with financial responsibility and no real share in planning for the individual. Grace church in the city of New York, one of the old parishes situated at Broadway and Tenth street, had been cooperating in this way with the Joint Application bureau, a bureau specializing in the care of homeless and unattached men, for some time. However, members of the church believed that their responsibility ought to extend to the point where more was known about the problem of the individual. Then this experience could be projected into more effective community planning.

As a first step in this direction, a plan was devised whereby all able-bodied men who applied to the church up to noon were referred to the agency woodyard for one day's work. In this way they were given the opportunity of earning enough to cover their meals and lodgings until the next day, when they were referred to the Joint Application bureau. Men unable to work, or men coming to the church in the afternoon, were referred to the bureau for necessary care. Two students from a neighboring theological seminary were assigned by the church to the bureau for two hours each afternoon. They were under the supervision of regular staff members. They not only worked with the men referred by the church, but also secured a general knowledge of the philosophy and procedure of a social agency.

From the men sent daily by the church, three to eight were selected to return to it in the evening for an informal discussion of their problems with some laymen who met nightly for this purpose. The men of the church discussed the individual problems, made suggestions for meeting them, and endeavored when necessary to provide clothes and secure employment. These men acted as natural and effective interpreters within the rest of the church group.

Although this particular method of cooperation was carried on only until the end of the winter, the partnership between church and agency based on mutual understanding extended much further. As a result, a plan was worked out shortly thereafter whereby ten other churches agreed to cooperate with the Joint Application bureau in a similar way. This group contributed stated amounts toward the addition of a staff member at the bureau who would give special attention to the referrals made from the churches.

Naturally enough, this plan paved the way for the organization of a Central Registration bureau for all homeless and unattached. The problem of getting cooperation from all agencies concerned with these men, and community backing, both in terms of finance and interest, was made much easier by the relationships which had been developed between the Joint Application bureau and its cooperating churches. Likewise, the members of Grace church were instrumental in interpreting the plan to the rest of the community. They have taken the lead in seeing that church cooperation and backing has continued increasingly.

Although there was now the beginning of a community program and considerable time was spent by the church in its development, its relationship with the Joint Application bureau did not end, but rather became closer and more effective. As a result, arrangements were made for one of the Joint Application bureau workers-in-training to be assigned to work at the church for an experimental period of six months. The worker interviewed all men coming to the church, accepting responsibility for those in whom the church was interested, and referring to the Central Registration bureau, or its cooperating agencies, those persons whose treatment could be best carried on in that way. The salary of this worker was financed by the church, and stenographic service was also provided. Supervision remained with the Joint Application bureau, and a series of regular conferences was held between representatives of both groups throughout the duration of the plan.

During this time better understanding developed. The church had available the services of a professional worker to handle not only the problems in a special field, but also for consultant purposes in regard to other

situations. The function and responsibility of the church in regard to the persons coming to it were thought through much more clearly. It was easier to interpret the problem to the church members, and more facilities to meet the needs were made available. On the other hand, the agency profited through the more careful referrals coming from the church, through its ability to draw on new resources, and through the opportunity thus presented to understand further the philosophy and spirit of the work done at the church.

The most recent illustration of planning between church and agency has been the Grace church workshop. The church recognized the importance of providing work opportunities for a limited number of homeless men. To this end it utilized vacant loft space at its command, provided tools and adequate supervision, and made this service available to the bureau for those men who could profit thereby. The men repair furniture, receive instruction in handling tools, and put in their time in like ways, being reimbursed in the form of wages for the work done. Although the number of men handled in this way has been comparatively small, again the church has paved the way for the development of definite projects of this kind by others. It has provided another example of meeting unmet needs as part of a total community program.

III

If a better working relationship between churches and social agencies is to be developed, a number of definite steps in that direction suggest themselves.

1. In the first place it is not the big things, but the little, routine everyday things which develop naturally, that count most. Better understanding is a matter of slow growth resulting from a real desire in both church and social agency to help people to help themselves, and a willingness to use all legitimate resources to further this end.

2. The building of a better relationship is the responsibility of *both* groups. It would not be too much to expect that social workers should affiliate with churches in their communities. In this way the social worker would come to understand the church's point of view, and be able to interpret to the church his or her point of view as a professional social worker. A friendly relationship would be built up which would be of inestimable value.

3. An opportunity should be given to younger laymen and laywomen of the church to have closer contact with social agencies by being on their boards of directors and other committees. Too often the members of boards are exclusively elderly people.

4. There must be a recognition on the part of both groups that they are not shifting responsibility when they make referrals. There should be a constant sharing of experience and of plans for treatment on cases that churches and social agencies have in common in order that both groups may work toward a common purpose which is really helping the individual. In this connection it is suggested that reports should be shared and conferences arranged by the agency worker and the church worker concerning the particular problem.

5. The person doing social work at the church should be one who is competent to do the job, preferably because of professional training, but otherwise because of unusual native ability. Much harm can be done by well-intentioned persons who do not have a real grasp of the problem. This person could then, after interviewing the clients, refer them to that agency which is best able to meet their needs. In the course of the interview the service that agency stands ready to give could be interpreted to the client. The way for the client in making application could be prepared, and he could be helped to realize that there is no disgrace in applying for help—no more than there is in going to a hospital when one is sick. This worker would also very naturally maintain personal contacts with the various agencies so that it would not be the cold, impersonal matter of referral, but a personal relationship with the client and with the agency.

6. The church and the social agency should be on the lookout for possibilities of pooling their interest in the development of mutually helpful projects, such as sewing rooms, workshops and clothing bureaus.

7. Each group should make available as many opportunities as possible for interpretation to the entire membership of the group of the work that is being done. However, it should always be borne in mind that the most effective interpretation is *doing* a cooperative job.

8. In these days of diminishing budgets, the church can be of real assistance to the social agency through stimulating interest among its members in doing volunteer work at the agency. The agency can in turn do its part by making the lot of the volunteer both attractive and interesting.

9. A yearly appeal might be made in local churches for the support of various cooperating social agencies, with an opportunity given to parishioners to designate their gift to that agency in which they are most interested. In this way it would seem that the resources of the churches and of the social agencies could be really mobilized and put to work for the good of those members of society, who, during the present crisis, need their help the most.

The Sea

FAR, far away—how far I cannot tell—
There is a Sea which has no bounding shore;
Though men have sought to grasp its mystic lore,
Their search is vain—it keeps its secret well.
Years come and go, and still it wields its spell.
But who shall say that time will evermore
Rebuff our quest? Through some now closéd door,
Which faces east, shall men behold the swell
Of fair blue seas, and they shall surely know
That all its waters are of God, who hides
His brightest goals. Some day, at sunset glow,
They too will venture forth on mighty tides;
And they will see, afar, men come and go,
Inviting them to Life, where Love abides.

THOMAS CURTIS CLARK.

New Crusades for Old

By Hubert Herring

THE GREAT DAYS of the church were those in which its members set out to evangelize the world in their own generation, to establish churches in waste places, and to give a helping hand to the Negro, the Indian, and the disinherited. But the salt has lost its savor. The tang is gone. Professor Arthur E. Holt has written about the passing of church extension zeal, and The Christian Century has just published an obituary on home missions. The spokesmen for foreign missions find it harder each year to win support. No matter how much virtue may still reside in these older crusades, the enthusiasm has dimmed. It may not be fair; it is fact.

It is all a bit bewildering. The world bulges with jobs for crusaders. The reading of the New York Times over the coffee cups sets one's mind to ranging. There are jobs to be done. Nor is there any dearth of crusaders. Never were there more people ready to leap to the support of any movement which seriously promised the healing of our scarred national and international life.

Religion Should Crusade

Organized religion should be the force to bring crusades and crusaders together, but it does not. Our foreign mission boards present their projects: wistfully we study them, wishing that we might believe that these strike fully and fairly at the root of the world's woe. But we are not convinced. Our church extension boards present their plans, but they leave us cold. For the most part they do not make connections with what seem to be the realities in the American scene of 1934. The fault lies not primarily with the men and women who direct these inherited programs of yesterday's crusades but with the fact that the center of interest has shifted and organized religion has not adapted itself to the shift. The demand is for new crusades. It has not been met.

This demand for new crusades is reflected in the pages of resolutions adopted by district and state meetings of churches. On every hand you find churchmen, laymen and ministers, asking that the organized corporate life of the churches shall be used to fight war and the war-makers, to fight the profiteers who fatten on the guns they sell, to fight the entrenched insolence of corporate interests which enrich themselves through the control of the nation's water, oil, land and air, to fight the persistent and studied blasphemy of our racial discriminations. The next great awakening, said Josiah Strong, will come when the churches rediscover the meaning of the kingdom of God. That awakening is within the churches' reach.

The churches are on the eve of rebellion. Many of the ablest and best of our laymen and ministers are demanding that the corporate life of the churches shall make way for a more generous and far reaching mood. Church officialdom is suspect. It is commonly held that denominational boards are concerned for the continuance of inherited projects which bear slight relation to the realities of the present hour. A growing and significant group within the church demands new crusades for old. But what are these crusades, and in what terms are they to be denied? Be specific, is the demand —and there's the rub. It is easier to criticize the old than to predict the new. A group of Congregationalists under the leadership of Professor Holt are, however, proposing that their fellowship strike out in the near future with certain definite and specific projects in the field of social action.

It is, therefore, in the interest of definiteness, putting up concrete proposals for church social action, that a few projects are suggested herewith. They are suggested to provoke discussion and to suggest the lines of development upon which the churches might, if they would, embark.

Proposal One. Any one of our denominations—the Congregationalists might well consider it—might start by adding a well-trained and socially-minded lawyer to the staff of its national boards. Draft him on the same basis as missionaries are drafted, for definite Christian service in the name of the churches. Pay him a living salary, and turn him loose. Here are some of the jobs to which he would be assigned.

Black Boys in Jail

There are seven black boys in an Alabama jail. They are there because they are black, not because they have been fairly convicted of crime. They will go to the electric chair unless a miracle happens. They are victims of mob justice. The organized Christian forces of the country seem powerless to serve in such situations as this. The Scottsboro case is accepted as one for which we all feel penitent, but in which we are powerless. The case goes by default to the communists, and then we damn the communists because they make a parade out of it.

The damning is not well aimed. The time has come when organized religion must equip itself to serve such situations. This project of the "lawyer-missionary" is an attempt at an answer. Let such a man be made available, and let him be assigned to the cases where the need is greatest. Let him work in the closest association with other agencies in the field, such as the Civil Liberties union. Let him be free to undertake two, three or a dozen cases a year—in the name, with the backing and financial support, of the churches. It would be but a drop in the bucket but it would indicate the church's interest and determination. It would make unmistakably clear that the churches regard the issues of full and fair American justice as belonging at the very heart of our Christian program.

The Scottboro case, the Mooney case, the Centralia case—the list is long and growing. The denial of fair play will increase as the process of social change is

speeded up. The churches, by direct participation in the fight for justice, will go far toward redeeming themselves and serving their times.

Genuine Missions in Liberia

Proposal Two. There is a little country called Liberia. Let us send a missionary there. But let us write new specifications for the task. The missionary to Liberia should be given a year or two in which to learn the story of Liberia inside out. It is a bitter story of high hopes defeated by local corruption and outside exploitation. The United States is implicated. The contracts which Mr. Firestone of rubber fame holds in Liberia, the price which those contracts exact of the poverty-stricken people of that pitiful republic, the slavery which rises again to confound our consciences —these are items in the story which the United States cannot ignore. Our missionary should study Liberia and then come home and tell us about it. In fact, this missionary should serve chiefly to convert us to a new sense of responsibility to this people. In other words, in appointing a missionary to Liberia, we would in reality be appointing a missionary to ourselves.

Proposal Three. This is akin to the second project. It deals with Puerto Rico. For many years some of the major denominations have been investing money in Puerto Rico—in hospitals, churches and schools. Much of this work is excellent. The greater task is untouched. The United States in its dealings with Puerto Rico has been sometimes generous and occasionally merciful. It remains for us to be just. We have treated the island as a subject colony, without rights and without privileges. We have used its high posts as political plums for the party in power in Washington. A weary succession of mediocre governors has been sent to rule over the people of the island. As a result of thirty-five years of American rule, Puerto Rico stands as a dependent colony, with a servile economic and political status.

Justice for Puerto Rico

The churches wish to do something for Puerto Rico. They should ask what the Puerto Ricans wish. The answer is clear—justice. The hospitals maintained by church funds should not be closed, nor the schools, nor the churches. These things are being done: let them continue, but let us add one more item to our budget—a missionary whose first job is to serve as an attorney for the Puerto Rican people before the bar of American public opinion. Let us pick a man or woman who knows Puerto Rico—a Puerto Rican would be preferable—and engage him for a period of three years to conduct a campaign of education in the United States on behalf of a new and better deal for the island. Let him take the lead in creating a body of ten thousand loyal friends for the island. I venture the guess that ten thousand aroused and energetic individuals in the United States could reverse our whole attitude toward that island.

Puerto Rico is a little island, only ninety miles long. There are only one and a half million people there. They are packed in, 458 to the square mile. They are for the most part bitterly poor and unlettered. But Puerto Rico is an excellent test case of the reality of our national good intentions. To date we have failed in that test. Let the churches take the lead in writing a happier chapter.

Proposal Four. Let us have a missionary to the privileged—a spokesman for the less privileged. Let us send this new type missionary to Massachusetts. Twice has Massachusetts turned thumbs down on the child labor amendment. Now, Massachusetts is the state where they breed Congregationalists. There is a church of that order at virtually every crossroads. If any fair percentage of those Congregationalists had become excited about the ratification of the child labor amendment they could have made their voices heard. They didn't. The amendment is lost for another year, so far as Massachusetts is concerned.

A Missionary to Massachusetts!

Massachusetts deserves a missionary. I would pick someone who knows about industrial conditions north and south, a person who has studied economics and knows people. Put that person on the missionary payroll as a fighter for better laws in industrial matters. Assign that missionary to Massachusetts for the coming year to prepare for the next fight for ratification of the child labor amendment. Make it a job of education—or evangelization, if you prefer. Let him organize the churches of that state to bear down upon the men in the state house in Boston. It could be done.

Such an "industrial-missionary" need not stop with Massachusetts. There are other states in the union, states in which the fight for the ratification of the child labor amendment must be carried on, states in which other campaigns for more adequate social legislation should be given the full-hearted support of the churches.

Proposal Five. Then there is the war business. The drums are beating. The foreign offices of the great powers are drafting notes. Ultimata are beginning to leap over the wires. It takes no great stretch of the imagination to foresee the day when we will be bidden to fall into step to make the world safe against bolshevism, or against the yellow man, or against Hitler or some other creature. If the stars do not betray, ministers and laymen in large numbers are clamoring for the churches to throw their power against the tide of war. The church stands strongly on this matter of peace. It is fair to say that if the rest of the country were as determined and intelligent on this subject as are the rank and file of the Protestant clergy, the war makers would be given short shrift.

But the organized corporate life of the denominations does not furnish effective instruments for the hurling of the weight of the churches against the war system. Our foreign boards, our home boards, and the rest of our denominational machinery—they were born of other days and other moods. If these boards could be born again in the mood and temper of 1934, they would one and all be peace societies—belligerent, relentless peace societies. They are not. But a beginning can be made.

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Let one denomination start the process by appointing a peace officer. His office will be in Washington. His time will be divided between Washington and the field. He will make it his job to know the men who occupy the offices of the secretaries of state, of war and of navy: to know senators and representatives; and to keep track of men and movements and events. He will serve as interpreter of these events to the rank and file of the churches, arousing them to support measures which make for peace, arousing them to fight measures which make for war. When big navy bills are up, he will organize the opposition of the churches and carry the expression of that opposition to those in positions of power. He would not presume to speak for a united constituency, but he could speak for such as authorize him to do so. Much of his time will be spent in the field, speaking to groups of ministers and laymen. He will write constantly for the journals of his denomination and for such others as would welcome his aid. He will be labeled as a lobbyist by those who oppose his work. Well and good; let him be a lobbyist, but of a new order. The gun-makers and chemical manufacturers have their lobbies. Let the peace makers have lobbies too.

Here, then, are five fairly definite and tangible projects which any church might undertake. There are many others which might be considered. Such a program would cost money, a good deal of money, but the churches are not afraid to spend money for that which responds to their sense of duty and of need. The denomination launching a program which will carry a few projects such as I have listed, and will spend fifty thousand a year upon it as a beginning, will find itself caught up with an enthusiasm such as marked the greatest of all crusades. Such a program would serve as a leaven which would permeate and transform every other activity in its organized denominational life.

The lines of the inevitable opposition to such proposals are obvious. It will be argued that such a program will cut into the resources available for other projects of the church. It might, but the chances are it would not cut into the support of any project obviously fair and reasonable.

It will be argued that such a program would not, if it moved out vigorously into the field of our social relations—economic, interracial and international—represent the great majority of our church people. The reply is, neither does the present program represent the enthusiasm of any majority. The organized programs of great groups of people are and must be minority movements.

Certain it is that such projects as I have discussed here would command the joyous and devoted support of at least a strong minority of our ministers and laymen, and a minority which contains some of the best spirits possessed by the church. It will be argued that mistakes would be made, that men and women who did not measure up to the task would be appointed to these new posts, and that such persons would commit the churches unwisely. It is a sound argument. Mistakes would be made. Inadequate leaders would make errors. True. But the churches must be prepared to make mistakes, if perchance, by risking something they may achieve much.

The Idol of Young India

By W. A. Visser 't Hooft

TO the western visitor who comes to India with his mind full of pictures of a great dramatic battle for national freedom, the first impressions of the present Indian scene are strangely disconcerting. Instead of the powerful and united national movement for which he looks, he finds innumerable groups engaged in quarrelsome discussions about problems of secondary importance. Instead of passionate and articulate convictions concerning the future of the country, he finds much uncertainty and even hopelessness.

But this is merely the first impression. This is the superficial, though not unreal aspect of Indian life; that part of it which is molded by the systematic strategy of a powerful modern state machinery which is willing to pay any price for the conservation of law and order. This is the India of today but not the India of the future.

For whenever one gets a chance to dig a little deeper, whenever one comes across men and women who are willing to break the ominous silence, based on fear and suspicion, one meets another India which thinks long, long thoughts and which looks beyond the days of communal strife, of discussions about the Poona-pact and white-paper proposals to a coming time when India will emerge from its present impotence and become a nation in its own right. Who shall become the leader of this younger, forward-looking India? Who will give shape to its vague desires and provide it with an ideology as well as a strategy for the coming struggle?

Some time ago it would have seemed silly to ask that question. The answer was so obvious: there was one great national figure and one only—Mahatma Gandhi! But today the question is not so easily answered. In fact it is the most real question which can be asked about India today.

To be sure, the mahatma occupies still a very central place in India. He is still looked upon generally as the greatest living Indian and treated with the utmost reverence and respect. But the important point is that his real followers, those who do not merely say, "Mahatmaji," but who act as he would have them act, constitute only a small band. The fact is that many of the most intelligent young Indians wonder whether Gandhi is not more a man of the past than of the fu-

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ture. They doubt whether he has a clear lead to give concerning the concrete task of the national movement in the near future. Less and less do the uprooted, largely irreligious Indian intellectuals understand the profoundly mystical and inherently traditional conceptions on which Gandhi's thought is based. The time is approaching when educated young India will find it almost as difficult to grasp the meaning of Gandhi's message as does the average modern westerner.

Pandit Jawaharlal Nehru

But young India must have a leader, just as much as young Italy, young Russia or young Germany, just as much as any nation in process of formation or re-formation. It must be a man as modern as the thought life with which the Indian intelligentsia is making itself familiar; as realistic as the atmosphere in which youth of 1934 grows up.

The one man in India who answers to this description is Pandit Jawaharlal Nehru, and the title "Idol of young India," which has been attached to his name, is therefore no mere eastern rhetoric but full of significance. It is not that the pandit goes out of his way to win a personal allegiance. On the contrary. I wonder if there is any other "idol" of youth who has so little of the demagogue about him. When I met him first in his house, where our talk was constantly interrupted by the shouts of groups of students or boy scouts: "Pandit Jawaharlal-ji-kai," and later at a student conference when he was forced to give a message to students, I found him using these occasions not for his personal aggrandizement but for the glorification of a great impersonal cause.

His popularity must then have a more enduring basis than mere attachment to an interesting personality. It must be that he formulates what lives unconsciously in the minds of many. Though born of a family of Kashmiri Brahmins, Nehru is altogether a man of the twentieth century, a man who knows as much about the "acids of modernity" as Walter Lippmann himself, a man thoroughly emancipated from the traditions of his own land and thoroughly converted to that supra-national faith which is secular rationalism. He writes: "Our politics must either be those of magic or of science. The former of course requires no argument or logic; the latter is in theory at least entirely based on clarity of thought and reasoning and has no room for vague idealistic or religious or sentimental processes which confuse and befog the mind. Personally I have no faith in or use for the ways of magic and religion and I can only consider the question on scientific grounds."

A Struggle for Economic Freedom

On the basis of these presuppositions Pandit Jawaharlal considers that the Marxist conception of history is the only adequate explanation of world events and holds that "gradually the nationalistic struggle for freedom is becoming a social struggle also for economic freedom. Independence and the socialistic state become the objectives, with varying degrees of stress being laid on the two aspects of the problem." He is specially interested in the Russian experiment, of which he has made a close study, and believes that it has a tremendous lesson to teach to India, particularly through its solution of the agricultural problem. In fact there is, according to him, no other way out of the terrible impasse of the Indian farming situation than through the collectivization of all agriculture. The land problem is India's basic issue.

But how shall this goal be reached? Nehru has little to say about the immediate problems of the present hour, for the scramble for seats in electorates and indeed the whole struggle over the white-paper proposals seems to him a shadow-fight. For the moment the non-violent policy is the best one, not because of moral or religious reasons, but simply because there is no other possibility where one is confronted with a strongly armed government. In the meantime the organization of the farmers must be taken in hand in order to prepare them for the decisive battle which will lead to both political and social emancipation.

Nehru and Gandhi

If one hears Pandit Jawaharlal exposing these convictions it is difficult to realize that one has to do with the secretary-general of the same movement of which Mahatma Gandhi is the recognized leader. Not a word about the great concepts which we westerners have learned to associate with the Indian national movement. Instead of Gandhi's constant reference to the age-old tenets of Hinduism an astounding familiarity with doctrines of mass action and economic revolution! Instead of the never completely understood and often unexpected aphorisms of an old-world sage the matter-of-fact, clearcut statements of a twentieth century politician!

The question arises whether these two—Gandhi and Nehru—will be able to continue their close collaboration of the past or whether the growing divergence of their ideas will force them to part company. For the moment they remain loyal to each other in view of the critical situation of the cause which they both love. And they go out of their way to defend each other. "Gandhi," said Nehru to me, "believes in the policy of one step enough for me. He has not yet chosen as to future social policy." A few days later the papers reported that Gandhi had said: "Nehru's own views have not sufficiently crystalized to make any fundamental departure from congress-policy likely."

But ideas have an inherent force of their own and the gulf between Gandhi, ascetic teacher of old Hindu wisdom, and Nehru, product of Harrow and Cambridge and steeped in Marx and Lenin, is bound to grow. Even today, while officially no one needs to choose for the one or against the other, young Indians who want to build up a political philosophy of their own are discovering that they are faced with an either-or. In its sharpest form this is felt in the ranks of the "Youth-Movement" which looks to Nehru for leadership and which is consciously anti-Gandhi for three significant reasons: first, because Gandhi is religious, while they are anti-religious; second, because Gandhi does not believe in class war while they are

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Marxists; and third, because Gandhi is a pacifist, while they believe in the use of violence to further economic and national freedom.

It would seem that before long the choice will have to be made for all young Indians. Will they follow the call of Mother India, that is the call of their own tradition, which speaks through Gandhi? Or will they follow the call of the communist paradise, which speaks through Nehru? The struggle in their souls will be terrific, for in either case they will have to choose against part of themselves: against the voice of their blood or against their fighting instincts and their desire for an early transformation of the whole economic system.

For some time to come this tragic conflict in the soul of young India will continue to be obscured by the fact of common opposition to the foreign power which governs India. But a day will come when India will have to face the alternative and accept the consequences of its choice.

BOOKS

Missions and the Social Process

CHRISTIAN MISSIONS AND A NEW WORLD CULTURE. *By Archibald G. Baker. Willett, Clark & Company, $2.50.*

FOR A DECADE and a half the missionary enterprise has to an increasing degree enlisted many of the skills and insights of the social sciences in a trend toward greater efficiency. A score of surveys employing the best available technical help betoken this. No responsible missionary administrator today would think of belittling the help that can come to certain aspects of Christian work abroad from the principles and practice of education, from rural sociology, from the history of cooperative credit, from anthropology, and from other theoretical sciences. To all interested in this trend the book under review is an indispensable volume, and the reviewer has read it with absorbing interest. He knows of no other book in the realm of the psychology and sociology of cultural change even distantly to compare with the insights and suggestiveness of this volume for the missionary enterprise.

The main purpose of the author, who is associate professor of missions in the University of Chicago, is to enable the reader to see what actually takes place when one religion or culture plays upon another. This he does with clarity and sustained insight, urged on by the conviction that "in the study of this process, as it has unfolded through the ages and as it is operating today, will be found the secrets of more effective effort, a more reliable philosophy of missions, and an answer to many of the questions which are being raised concerning the nature and legitimacy of the missionary enterprise."

In rapid succession the reader sees the various civilizations develop in the seven more or less separated geographical regions up to 1492. During the next four hundred years occurs the one-way expansion of Europe over the other six cultural areas. To the peoples abroad it seemed like an irresistible invasion consisting of unknown individuals of various kinds—commercial, political, tourist, scientific investigator, missionary—each one bringing his own peculiar fund of objects and ideas from across the seas. The present period, on the other hand, is making for a planetary world of interrelated activities characterized by reciprocal transfusion of cultures.

Within any cultural region the more or less verified results of human experience are built up by trial and error, handed on from generation to generation, and (as the "culture" for that area) provide the best equipment available for making the most of life. Two complementary processes, discovery and dissemination, are the means by which humanity works its way onward and upward.

A third of the volume elucidates the process of culture transfusion, analyzing the various ways in which the elements of western culture penetrate the east, and showing the range in attitudes developed when one major line of cultural transmission breaks across its geographical boundaries and comes into contact with the historical currents descending within another region. One sees how any doctrine, ceremony, or organization transplanted to foreign soil will remain an exotic thing until it weaves its ramifications deep into its surrounding neighbors, and these also strike their tendrils deep into its own vitals. Two excellent chapters describe what takes place at these junction-points of culture.

Another third of the book is given to a study of remaking personality, society and culture. On the one hand there is the process of disintegration ranging all the way from the more moderate dissolution of old structures, which is the prerequisite of all development and growth, to the more violent disruptions which may eventuate in social chaos. On the other hand there is the process of reintegration in which new structures take shape, and by which personalities, cultures and civilizations are reformed.

In all this religion is treated as a phase of cultural development, and missions as one aspect of the more general process of culture interpretation. This manifestly provides a fresh perspective from which to contemplate the missionary enterprise. For example, one is made vividly aware of the double capacity in which a missionary presents himself in a foreign country—he is the promoter of his own religious objectives, and also the undesigned importer of the more general culture of the west. One sees how what has bulked large in the minds of the missionary supporters is the good deed; but what may loom still larger in the minds of those to whom the missionary goes may be the gestures accompanying the deed betokening attitudes of benevolence, paternalism, or rivalry increasingly irritating to nationals. These discussions are full of suggestions for improving the practice of missions, and will leave practically every interested reader grateful for the clear and convincing analysis of the processes of cultural change.

In addition to this analysis of culture, concerning which there will doubtless be general agreement, Prof. Baker sets forth a philosophy of missions consistent with the social processes he sees at work. Religion for him is but one of the products of a much larger and more complex process, in which certain fundamental human urges and interests are seeking an outlet. All the religions emerge in the same process which has been working through the ages. To admit this does not mean that there are not striking differences in accomplishment and inherent character. None can claim absolute finality or infallibility since each religion has been experimenting in its own peculiar manner with the problems of life. In so far as its origins and its developmental relationships to cultural environment are concerned, Christianity is not so essentially divine as to make it belong to another order from other elements of culture and from other religions. The principles and practice of missions are, therefore, to be deduced not from principles and doctrines

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held as given, but as an applied science from the basic operations of the cultural process which is going on.

According to this philosophy "the abiding and all-inclusive objective of missions is the development of personality and its highest possibilities, the building of a more perfect form of society, and the enhancing of the values of life as these find expression in the world of culture." Missions become a cooperative quest for truth, and a cooperative activity for the good of mankind. For one who has once clearly accepted this primacy of human welfare, everything becomes functional to this all-inclusive end.

In general the method necessitated by the argument is that the missionary should seek to identify himself with the interests and struggles of the people to whom he goes. Their problems become his problems. Toward their solution the best wisdom of the east and of the west is pooled. Time is taken for experimentation and for the slower pace of social processes. In the joint contribution to a common task the Christian message is offered as "our most carefully scrutinized and verified contribution concerning the supreme values of life and the methods of achieving them." Jesus becomes part of the message as the "center of reference" about which life may best be focused. The missionary proclaims his message for the same reason that he advocates what he considers to be a better school, or a better medical cure.

The ultimate sanction of the criteria by which this type of missions attempts to insure wise action is not some divine authority given ages ago, but the verification given by the satisfactions or dissatisfactions which result from acting or failing to act according to the criteria. This in turn depends in the long run upon the degree in which these criteria themselves harmonize with the inner working of the universe.

If anyone should object that this philosophy of missions would not motivate missions, the author's answer would be that each interpretation of missions involves its own peculiar brand of personality and organization. If one's message and philosophy lead one to present the essence of one's religion with a finality which admits no question, then one adopts the method of "persuasion and dictation," and masterful persuaders are needed who can draw those who are submissive. On the other hand if one adopts the method of "joint deliberation" advocated by this study of cultural change, one must become a participant, trained in the methods of thoughtful discussion and cooperative action, disciplined in the attitudes of mutuality and good will in order to take part in the delicately poised task of mutual helpfulness.

Professor Baker claims that one who holds the philosophy of the creative process with sufficient conviction to make it the religion of his life finds therein adequate vindication for that type of work which is in keeping with such a philosophy—though not necessarily for all other forms of missionary activity. The consciousness that one is working with cosmic powers and with processes rooted in the eternal nature of things should free one from the sense of futility. Such a missionary would devote himself to the furtherance of a creative process and would work toward constant amelioration, improvement, and growth rather than for any final state of perfection.

One should not turn to this volume to find the content of one's message, for it is not a treatment of theology. Professor Baker believes profoundly in "a creative process working in a one-story world," and that the present world-order incloses within itself the possibilities of good as well as of evil. But its greatest contribution lies in its clear elucidation of what is happening at points of juncture to any element of culture. There is ferment in this volume and, while utterly different in content from "Rethinking Missions," it has similar challenge to those who are attempting to reconstruct the missionary enterprise.

DANIEL J. FLEMING.

Urbane Jews and Genteel Gentiles

HOW ODD OF GOD: AN INTRODUCTION TO THE JEWS. *By Lewis Browne. The Macmillan Company, $2.50.*

THE significance of the title, of course, derives from that brief classic which is at once a contribution to the semitic question and (with one exception) the shortest poem on record:

How odd
Of God
To choose
The Jews.

But Mr. Browne is not so much concerned with the divine predilection for the Jews as with the human prejudice against them. The latter at least is an undoubted fact. It is a fact, however, which roots back in the belief of the Jews that they are the chosen of God. Whatever modifications that belief may have undergone, the consequences of it persist.

To leap at once to the conclusion, Mr. Browne's thesis is that the deepest antagonism between Jews and gentiles at the present time inheres in the fact that the Jews are urban while the gentiles are rural; and his ultimate argument is that the zionist movement holds out a promise of helping to bridge the gap from the Jewish side by putting a considerable number of Jews back on the soil under conditions which will appeal to the imagination and affect the ideology of the still greater number who will remain in the cities. As a complement to this, it is necessary for gentiles to put aside their provincialism and become not only citizens of the world but, in a truer sense than they now are, citizens of the cities which they themselves have built. "If the one group must be physically de-urbanized, the other must be intellectually de-ruralized. The gentile masses must be stirred out of their mental torpor and made to move forward. They must be taught to think before they believe, and to inquire before they lash out. They must be freed from their dread of the strange, and emptied of their contempt for the weak. In a word, they must be made urbane."

These injunctions to gentiles are perfectly sound and sensible. It is not so certain that there is more than an etymological trick in the identification of becoming more urbane with becoming more urban; and one suspects that the argument for the ruralization of Jews is dragged in to rationalize an enthusiasm for zionism to which the author really gives his approval on quite other grounds. In fact, one of the current criticisms of zionism in actual practice is that the Jews in Palestine have hastened to build cities and crowd themselves into them, leaving the Arabs to till the soil. In so far as this is true, it at least supports and illustrates the author's contention that the Jews have a tendency to be urban.

Before arriving at his practical conclusions Mr. Browne gives a brief but penetrating survey of the course of gentile-Jewish antipathy through the centuries. The sense of being God's chosen people is an inheritance of the Jews from ancient days. From the time of the destruction of their nationality they have been fortified by suffering and schooled to believe that their wretchedness was a proof of their superiority. As the prophets gave life to that faith so the ritual law gave body to it. Ritual walled them in and walled the gentiles out. The Talmud, an elaboration of the law, became their citadel. There was a Jewish way of life to be maintained as rigidly as medieval Christians maintained their dogmas. Since separateness was a desideratum, distinctiveness became a virtue and there was merit in doing everything in a way as unlike the Christian way as possible. "Much of their law seems based on sheer contrariness," but there was a reason for it. To maintain identity and separateness in the face of contempt and persecution it was necessary to be different, even if some of the points of difference were arbitrary.

The story of Christian persecution of the Jews is a shameful one. It is not here told in full but illustrations are given which show its unreasonableness and how little it rests on either racial or religious grounds. Mr. Browne thinks that the Jew's stubborn adherence to his distinguishing characteristics has passed, though the popular resentment toward it still continues. Jews in general, he thinks, "try hard to look and act and think like gentiles." I doubt it, and I am sure that many good Jews will deny it. They think, and I think, that fair treatment ought not to be conditioned upon their assuming a protective coloration of gentility. And at the same time I am very sure that Mr. Browne himself is not only not thinking like a gentile but is not even utilizing all the information which he must have as a Jew when he cites a gentile's question (at Chicago's Century of Progress last summer) as to whether Jews "really sacrifice children before the Passover" as "a fair sample of the common ignorance touching the Jew." We are doubtless terribly ignorant, but that is not a fair sample.

Even so, we should be less ignorant after a reading of Mr. Browne's book. As an argument for zionism it does not seem very convincing, but as an argument for greater urbanity—yes, and for greater gentility—on the part of gentiles it is cogent and persuasive.

W. E. GARRISON.

CORRESPONDENCE

Dr. Palmer's Proposal

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a long time since I have read a more constructive and hope-giving article than that by President Palmer in a recent Christian Century on "Prevent the Next War." Everywhere one meets intelligent men and women who are concerned with the unprecedented needs and problems which confront us on every hand; but no one seems to know how to break the vicious circle, how to take the first upward step.

Out of our many problems President Palmer seems to have selected the most urgent single one, the one about which we might expect a very large majority-agreement among the masses of our people, possibly even among the masses of mankind. I am inclined to think that there would be a deep response from China if she were given but half a chance.

Some decades ago the youth of our land responded with abandon to the call to "evangelize the world in this generation"; and they attained no mean success. That slogan has had its day and did a real work, even if now it has ceased to be. There is much more chance of complete success if they should now respond to the call of a warless world in this generation. If the churches will take up the matter at their spring meetings they will find in addition to their own numbers a large number of "friendly citizens" outside the churches who will surely join in doing away with humanity's greatest collective sin.

Hartford Seminary, Hartford, Conn. H. W. LUCE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Palmer's article, "Prevent the Next War Now," is deserving of wide reading and careful consideration. Why can we not "begin at Jerusalem" on this proposition? Let us start with an agreement with Canada, and then follow it up with one between ourselves and Mexico—provided these neighboring countries are willing. Then let Mexico make the same pact with the nation south and so on down to Tierra del Fuego! What would be the effect of such action in the western hemisphere on the nations of the eastern hemisphere?

A suggested form: "The high contracting parties hereby covenant and agree that neither will cross their mutual boundary line with any body of armed men for any purpose whatsoever, either on the land, in the water, or in the air."

Claremont, Calif. A. E. BRUCE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Ever since I read your editorial on Dr. Albert W. Palmer's proposal that people pledge themselves never to cross the boundary of another nation to kill or to destroy, nor to support their government in doing so, I have been wondering how such a magnificent idea could be launched so that it would seize people's imagination on an international scale and become the power for peace that Dr. Palmer has in mind.

Perhaps if it is adopted by church councils in this country it will spread, but is that not a rather slim hope? The church is potentially a tremendous force, but actually do not many, many of its advances petrify in the form of resolutions? I am not speaking, or rather writing, as a cynic, but rather as one who would greatly like to see this particular idea progress beyond the stage of resolutions into action.

Have you or Dr. Palmer thought of having the proposal brought before the International youth conference, to be held at Geneva, this summer? If it were linked with the recent disclosures relating our wars and our munitions makers (brought out in Fortune and the Reader's Digest, as you undoubtedly know) it might win very prompt acceptance from some of these young people, who, in the event of another war would be the next lot of cannon fodder. Their international adoption of the idea as one for them to pursue vigorously and secure adherents to in all countries after the adjournment of the conference, might translate this great idea into really effective action. I have great hope and confidence in our young people of today. If they seized on this idea as their own, it might prove a powerful factor in averting that war which Mr. H. G. Wells so confidently promises us for 1940.

Evanston, Ill. (MRS.) BEATRICE SAWYER RUSSELL.

EDITOR THE CHRISTIAN CENTURY:

SIR: I for one am quite enthusiastic about the proposed peace program of Dr. Palmer as recently outlined in The Christian Century. However, there are some parts on which I would like to have a little more explanation. I feel quite sure that most of the readers of The Christian Century are past the age for active military service. Likewise most of the congregation of the average church would be beyond the military age. It would be an easy matter for the older people to so declare themselves as refusing service. How about helping to finance such a war? Dr. Palmer never mentioned that. Would we not be expected to refuse to buy Liberty bonds or refuse any other method of financing any war outside our boundaries? Would we be expected to refuse to serve in the different welfare agencies that accompany an army? Would it not be well for Dr. Palmer or some of the peace societies to work out a series of lessons for Sunday school classes and young people's societies as a preparation for such an enrolment? They are really the ones who would be most directly affected by such a war.

How about Alaska, Panama, Hawaii, etc.? Does Dr. Palmer include them in a war of defense, or does he mean just the continental United States.

As I said before I am all for Dr. Palmer's suggestion, but want to know some more about it.

Kalispell, Mont. THOMAS M. SANFORD.

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to thank Dr. Albert W. Palmer for writing, and The Christian Century for publishing, the article on "Prevent the Next War Now!" I have not been able to go all the way with the pacifists and say that I would have nothing to do with any war. I do not feel that I should swear away the right of self-defense

either for myself or for my country. But I would like to sign the pledge: "I will never cross the boundary of another nation to kill or destroy nor will I support my government in doing so."

Please, Mr. Editor, print this article in leaflet form so that we preachers can give it to our people. It should be distributed by millions of copies. It is sane, it is patriotic, it is Christian to the core.

First Methodist Church, Nashville, Ark. J. FRANK SIMMONS.

The Baptists at Rochester

EDITOR THE CHRISTIAN CENTURY:

SIR: Within a few days Baptists of the north will gather at Rochester, N. Y., for their annual national convention. Through their denominational press and so forth one issue has become central. Already it is creating sharp divisions. I have been told we will have a "fight" at Rochester. People who plan to attend are thinking of this one "important" issue.

Therein lies a tragedy. For the issue which Baptists propose to make central, and possibly to "fight" about, has nothing whatever to do with human suffering, unemployment, war, peace, race, industrial injustice or class struggles. It does not come within the remotest distance of any of the burning issues of our day. No sir, believe it or not, Baptists will gather not to consider what Christianity can do about these problems, nor to offer the unemployed hope, or the exploiters a challenge, or the grafters a warning, but to consider a question in ecclesiastical mechanics!

You see, Baptists have suffered heavy losses in missionary contributions and it is thought (stupid idea) that a change in the national set-up will somehow inspire the local giver to become deeply concerned in something which he is not now interested in, or at least not anxious about—foreign missions.

Out of two million Baptists not ten thousand now know what the national "set-up" is. Moreover, they don't care. But in hundreds of Baptist churches more than half of the members have been or are unemployed. To argue about a denominational organization is, to these people, and myself, simply a method of proving once more the utter uselessness of ecclesiastical religion, and its evasiveness in a day of tremendous political, economic and social upheavals. It is offering us a stone for bread.

A problem in mechanics cannot solve an issue which deep down in its roots has moral, ethical, spiritual implications. But here we are—off to Rochester not to repentance for our failure, not to meet life as it is, raw, ugly, bloody—but to fight about a new denominational organization. What a tragedy! What a shame!

Pawtucket, R. I. EDWIN E. SUNDT.

Sorry! Sorry!

EDITOR THE CHRISTIAN CENTURY:

SIR: May I trespass a moment on your space to say that when the biographical notation on page 618 of your issue of May 9, 1934, credits me with being "a veteran Congregational minister" I am carrying off the status which belongs to two men rather than to one. My nephew and my namesake, Rev. Robert B. Whitaker, pastor of the Congregational church at Tulare, California, is the Congregationalist, and I must confess, with some reluctance, I am the "veteran," though I would fain be as young as he is, in times like these.

Not that I am much concerned either to claim or disclaim this or that sectarian connection. Yet I am now, as I have been in all the more than fifty years of my ministry in the pulpit, a Baptist minister. It was Patrick Henry, I think, who said "Where liberty is, there is my country," and it was Thomas Paine who gave reply in these words: "Where liberty *is not*, there is my country." Had you dubbed me a Methodist I might have consented to silence, for then no one else of my name had been involved, and I have had so much greater welcome to Methodist pulpits these many years now than to any other denominational rostrums I am joyously at home with them.

This I am mentioning here to justify this letter of relatively unimportant correction by raising the question here, which I have pondered a good deal, as to why Methodists, at this moment, in the United States of America, are more alive on the social issue than either Baptists or Congregationalists, or for that matter all the major Protestant denominations together. Certainly this is so on the Pacific coast, where Baptists apparently do not know that a social issue exists, and where Congregationalists, Presbyterians, and Christians and Episcopalians are no more feared by the plunderbund generally than are chambers of commerce. I wonder why.

Los Gatos, Cal. ROBERT WHITAKER.

One of the Ohio State Boys Is a Presbyterian

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century of May 2 you run a brief editorial under the title, "Will No Other Denominations Support the Methodists?" In that editorial you raise the question as to whether "the other denominations will sit back and leave the Methodists to fight this issue alone." You will be interested to know that in the general assembly of 1931, the Board of Christian Education of the Presbyterian Church in the U.S.A., passed the following action: "That the Board of Christian Education be instructed to take such action as may be necessary to establish the status of a Presbyterian who has conscientious objections to war as being the same as that of a member of the Society of Friends."

In compliance with this request official action was taken by our board and every state university president in the country was informed of this official action and advised that our church stood ready to support any of its members who, because of Christian convictions, could not participate in military training of any sort. Notice of this official action was also communicated to all pastors at these educational centers.

Philadelphia, Pa. WILLIAM LINDSAY YOUNG.

He Agrees With Mr. Doten

EDITOR THE CHRISTIAN CENTURY:

SIR: Next to Senator Nye I believe Mr. Doten has contributed the greatest service to the citizens of this country by exposing the fallacy of the auto sales forces. I have long felt that one of the chief causes of economic depression in this country has been the automobile industry and the gullibility of the average citizen. Mr. Doten's facts ought to prove effective ammunition against these robbers and the naiveté of those whose wishbone is where their backbone ought to be.

I should like to see reprints of this article struck off and bought by carload lots and each church appoint a committee to go around in every community and drop a copy in every parked car and keep a pile on the counter of every bank in the land so that he who is tempted to take out his savings from the bank to buy a car will be warned in advance.

However, it will take more than one article, however well supplied with facts arranged in forceful manner, to kill the auto industry. I hope this won't be the last article on the subject.

Holyoke, Mass. KENNETH C. WALKER.

He Disagrees with Mr. Doten

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with a good deal of interest Mr. Dana Doten's article, "Will the Auto Kill Recovery?" in The Christian Century for May 9. I have been planning to buy an auto if things turned out right for me, and I have not changed my mind after reading this article.

I have just lost my work as superintendent of churches in our state conference because of the depression. As a result of this loss of my work I was seeking to find work to support my family of five, with three young people in college. It is not an easy matter for a man along in years to get into the pastorate again after being out of it for more than fifteen years. I therefore decided to try to serve a group of small churches, if I could get them to arrange their times of service so I could take on a number of churches. I

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found such a group of churches that could not have resident ministers, which I could serve alternate Sundays for the financial support they could afford, and for enough to make me about a living. I am now serving seven churches—preaching at four one Sunday, when I need to drive 228 miles aside from preaching four times. The following Sunday I preach three times, teach in two Sunday schools, and drive 220 miles. I am not taking work away from pastors in doing this since it is all that these seven churches can do to pay a part of one man's salary. But in serving such a field I must have a dependable auto. I could not have secured this work, nor have carried it on, without such an auto.

I have had my present auto a little over four years. It cost me about $600 when I got it; I have driven it 104,000 miles by the first of May, and I am offered $200 for it in a trade-in on a new auto. That means that I will have paid a little less than $100 a year for the use of the car. My operating expense, which I have kept carefully, has averaged me 2.18 cents a mile. This does not make the running of the car so very expensive as I see it. For just a family auto this might do for quite a while longer but for the rather exacting work I have I feel that I need a new auto.

We have two children in college 250 miles from home. Naturally they want to get home for vacation. Even at the lower rate on the railroad it would cost them about $10 a round trip to go home, or $20 for the two of them. We have arranged to take home six young people at a time, and they pay the expense of running the auto. We have found that we can do this for $3.50 a trip. The auto has meant a saving of at least $40 for the year in taking the children to and from college.

We as a family have taken two extended vacation trips. One was to the east coast, when we traveled 4,400 miles in the month gone on the trip. Had the five of us paid full fare on the railroad it would have cost $792. As we traveled by auto we carried our sleeping accommodations with us, and we were equipped to cook our own meals as well. This saved us not a little in our travel. On this trip the auto expense was only $64.09. Had we made this trip by train it would have cost enough more so we could have bought a new auto for the extra cost of travel. We also took a trip to the west coast. We traveled 6,169 miles on the round trip, and saw a great deal of country. The cost for railroad travel would have been $1,110 while the auto trip cost us, for auto expense alone, $127.34. These trips were educational to the children, and enjoyed by all of us.

I agree with Mr. Doten that the auto is an expensive luxury, and that many a person has mortgaged his future to keep up with the procession. But people will spend their money for what they like and want; it may be liquor, tobacco, picture shows, or eats aside from the necessary food. It is interesting to see how father, mother and the children are willing to save in their little extravagances to be able to buy and drive a car.

The money spent, most of it at least, stays in the country, and is put in circulation. The only objection I can see is that a good part of it gets into the pockets of General Motors and Standard Oil, but I would rather my money should go that way than to the brewers and disillers. However if this auto business should close it will throw a large army of men out of employment.

Aberdeen, S. D. H. C. JUELL.

Toward a Program of Church Action

FOR the first time since The Christian Century began its discussion of ways by which the churches might make actual advance in dealing with the issues of contemporary life during the next few years, a genuine hope of action appears. Up to the present, it has appeared all too likely that this forum, like most forums, while presenting stimulating and somewhat unusual views on a number of subjects, would lead to little definite change. The appearance of the article by Prof. Arthur E. Holt, "The End of Church Expansion," in the issue of May 2, followed in rapid succession by the editorial on "The Passing of Home Missions" in the issue of May 9, and now by Mr. Herring's article in this issue, brings to the front a proposal that will, if acted upon, actually produce some of the changes which are desperately needed.

These three contributions to the current discussion need to be considered together. In the first, there is a searching diagnosis of the illness which is responsible for the loss of vigor and resolution among the churches. In the second, there is application of this diagnosis to the institutions and agencies of the churches. And now in the current article Mr. Herring makes the first specific suggestions as to definite initial steps that might be taken to give the genuine concerns and interests of the contemporary churches a chance to express themselves in the sort of service which the present day demands.

We believe that the longer readers ponder these three articles, the greater will appear their combined significance. Is the diagnosis in the initial article correct? Is the need for institutional change greatest in the spot pointed out by the editorial? Is the method suggested for starting to work out a constructive change from outworn methods and motives a hopeful one? We confidently expect that thoughtful churchmen, both clerical and lay, in all parts of the country will, after considering such questions as these, want to pick this newly formulated proposal up and thoroughly thresh it out. At least, we deeply hope that this proves to be true, since it seems to us that no proposal recently made has contained issues of equal importance and hopefulness to American Protestantism.

The Question Box

To what extent is it true that a definite body of doctrines or teachings was delivered to the church once for all, which certain bodies are pleased to refer to as "the truth"; and how far is it the case that religious truth is progressive and dynamic, subject to reinterpretation from age to age? L. D., Los Angeles, California.

ALL religious beliefs have been of gradual development. Primitive people interpreted all natural events as manifestations of the will of higher powers. Around such events the mores, or customs, and ethical beliefs of the clan or tribe were organized, and these came to have the sanction of law and religion.

Among the historic races of early periods, like the Babylonians and Egyptians, the beliefs and customs of the people which had come to be accepted were represented as the revelation of the gods and were sometimes picturesquely portrayed as handed down literally by deity to the king or other national leader—as in the case of Shamash delivering the code of laws to Hammurabi, a belief which had its later echo in the gift of the tables of stone to Moses. In reality, these laws and customs have been the product of social and religious experience, taking new and more expressive form at the hands of prophetic and leaderlike men through the centuries. They were based, however, on the actual experiences of the people in their relations with deity.

The Christian religion was a larger disclosure of the divine mind mediated through the person and teachings of Jesus. It was not a body of rules or doctrines. It was a life, in which certain ideals were embodied. There was no explicit pattern of church organization or government, nor was there any formal ritual imposed. The body of believers increased by the natural processes of evangelism, accepting many of the social usages and forms of service implicit in the Jewish and pagan environment. In the same manner Christian doctrine, developed by eminent Christian teachers in various parts of the empire, took different curves which were often in marked contrast to each other so that not infrequently they led to controversies and charges of heresy.

Nevertheless, the progress of Christian truth has been steady and expanding. Certain of the groups into which the church has, unfortunately, divided have adopted fixed formulations of doctrine which they regard as unalterable and final. The difficulty of maintaining this attitude is increasingly apparent to every hospitable mind. The few and essential facts of the Christian tradition have proved themselves sufficient for life and conduct through the centuries. But, fortunately, truth is never static. New light is constantly breaking out from the word of God and from Christian experience. Any formulation of a creedal character which purports to be final tends to become static and sterile. This is one of the inspiring characteristics of the Christian faith.

H. L. W.

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NEWS *of the* CHRISTIAN WORLD

C. O. Puts His Story in a Book

Detroiter Produces Tense Human Document—What About Father Coughlin?—"The Legion of Decency"

(Correspondence from Detroit)

DETROIT, May 9.—A Detroiter, Harold Studley Gray, has written a book that is bound to attract wide attention. The title is "Character 'Bad,'" and Harpers are the publishers. It is the story of a conscientious objector and is in the form of letters written by Mr. Gray during the months he was in military imprisonment because he could not reconcile the business of war with Christian ideals. The book gets its title from the "Dishonorable Discharge" granted Mr. Gray, Sept. 5, 1919, and the official comment, "Character 'Bad.'" These letters of Harold Gray are tense human documents. One lives over again the feverish days of 1917-18, the terrible war madness and the Gethsemanes through which the war objectors passed, together with their families. For instance, the letter of Harold's father written under date of Nov. 28, 1917, to the son then in England, in which Mr. Gray, sr., set forth the reasons for supporting America's entrance into the war and tried to induce Harold to change his attitude, maintaining all the time the finest parental tact and affection, is of itself an extraordinary document. This book, which is edited by Kenneth Irving Brown, president of Hiram college, comes at the right time, appearing as it does along with such powerful preachments against the scourge of militarism as "Cry Havoc" by Beverly Nichols, "Merchants of Death" by Engelbrecht and Hanighen, and the publication of the questionnaire, conducted by the World Tomorrow.

* * *

Mr. Gray's Long Cherished Dream

It may interest those who would like to know more of the author of this story of a conscientious objector, that Mr. Gray in 1928, after returning from China where he was an instructor in economics at Central China university, took a position with one of the large trust companies in Detroit in order that he might study economic problems at first hand. In the spring of 1932 he resigned his position and set out to realize his long-cherished dream of establishing a community farm. He may be found most any day on this five hundred acre tract near Adrian, Mich. He is a quiet, unassuming, thoughtful Christian gentleman, the scion of a family independently well off in this world's goods, deeply religious, and distinguished by independent thinking.

* * *

The Status of Father Coughlin

It is the belief of some that Father Charles E. Coughlin has lost ground in public favor since the Shrine of the Little Flower was shown to be speculating in silver—not that the thing itself was so serious, but somehow the fact seemed to dim a bit the luster of this champion of the poor and underprivileged. Rumors are flying thick that he may not be on the air next fall, but all the while his new church edifice rises steadily toward the heavens, and his ardent followers predict that by next October Father Coughlin will be on the crest of the wave again and winning new converts by the thousands. It may be so.

* * *

The Legion of Decency

Multitudes of non-Catholics have nothing but praise for the action of Bishop Gallagher in calling upon the churchmen of his diocese to boycott salacious motion pictures. The bishop has caused to be widely distributed a pledge of the Legion of Decency to be signed by the members of the various parishes in which occurs this paragraph: "Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the Legion of Decency. I further promise never to buy or read indecent books or magazines." What a golden opportunity for Protestant Christians to join hands with their Catholic brethren in so worthy a crusade!

EDGAR DEWITT JONES.

Dr. Cadman Seen as Next Moderator

According to the Congregational-Christian news service, the election of Dr. S. Parkes Cadman by acclamation as moderator of the general council of the Congregational-Christian churches at its meeting in Oberlin, O., June 21-27, is predicted. A resolution to nominate Dr. Cadman was unanimously adopted at a meeting of the New York city churches last fall, and since then no other candidate has been proposed. The endorsement that "the office of moderator, the highest honor which the general council can bestow, will be only a fitting tribute to the notable ministry of Dr. Cadman" is made by Dr. Lewis T. Reed, general secretary of the ministerial boards of the united churches. Last Easter Dr. Cadman completed 50 years in the ministry, much of that time as a Methodist.

Prof. Breasted Awarded Fine Arts Medal

Prof. James Henry Breasted, director of the Oriental institute of the University of Chicago, was last week awarded, in Washington, D. C., the fine arts medal of the American institute of architects. The medal was given to Dr. Breasted for "distinguished achievement in the fine arts."

Dr. Leiper Succeeds Dr. Gulick as China Relief Head

Rev. H. S. Leiper has been elected secretary of China Famine Relief U. S. A., Inc., to succeed Dr. Sidney L. Gulick. Mr. James M. Speers of New York succeeds Dr. David A. Brown as president. During the six years of Dr. Gulick's secretaryship, more than two million dollars was raised for relief purposes.

New York Leaders Condemn War

Dr. Fosdick Repents—Episcopalians Face War Issue—Brooklyn Church Holds Forums—Better Housing

(Correspondence from New York)

NEW YORK, May 12.—The conference on war and economic injustice this past Monday and Tuesday was one of the most significant peace demonstrations that this city has seen in many a day. Held in the Broadway tabernacle whose pastor is that brilliant and forthright young clergyman, Allan Chalmers, this conference attracted wide attention. Of course any conference that has on its program such courageous leaders as Norman Thomas, Kirby Page and Reinhold Niebuhr is bound to be of a high order, but this leadership was by no means the only factor in its success. There was the ever present fact in the thinking of the hundreds brought together in worship and discussion that 13,000 clergymen had made the high resolve never again to sanction or support war. There was the revelation too that such outright rejection of the war system was no longer considered freakish in our churches but had become a vigorous minority movement. Moreover, the churchmen gathered at the Broadway tabernacle were under no illusions about the close tie-up of war and our economic order, for plenty of time and discussion was given to that subject. In the discussion section, under the leadership of Rev. Roswell P. Barnes, five clergymen who had served as chaplains in the last war declared that they would never serve in a similar capacity in another conflict. In one of the other discussion groups there was an overwhelming vote that the churches should now go on record in opposition to all war.

But probably the high spot of the conference came in the mass meeting Tuesday evening when Dr. Fosdick in one of the greatest addresses of his life made public repentance of his own part in the great war, saying that at times he almost hoped that there were no such thing as immortality so that the soldiers who gave their lives might never know how futile it all was and how grossly they were betrayed. He told this great gathering that they might have Christ or war, but they could not have both. And all this was news that captured the front page so that the influence of the conference will go far.

* * *

War Issue Stirs Episcopalians

This same issue of Christianity and war was debated also in the Protestant Episcopal convention held here this week. Dr. Eliot White introduced a resolution asking that the church renounce war and support conscientious objectors to war. Dr. Bowie of Grace church spoke in favor of this proposal and Col. J. Mayhew Wainwright spoke against it. Colonel Wainwright rather significantly (from the standpoint of those who see nationalism as the real reli-

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gion of millions) said: "I don't want the Protestant Episcopal church to put itself against the law of the land." Dr. White's resolution was voted down but there was a substantial minority registered for it.

* * *

Presbyterian Hospital Seeks Funds

The Presbyterian hospital, one of the great hospitals of this city, at 168th street and Broadway, is seeking more funds for its work. Sick and disabled at the rate of 1,400 per day come to the out-patient department, and an average of 300 persons per day are unable to pay anything whatever for their service. In the wards over 10,000 patients are treated during the year and nearly two-thirds of this service is given without cost. If this generous service is to be continued more financial help must be secured. The hospital draws no distinction of race, creed or color.

* * *

Church Forums at Brooklyn Church

The First Presbyterian church of Brooklyn is giving a splendid example of what can be done in the way of enlisting the interest of men and women in the problems of the city. On Thursday evenings for a period of a month, April 26 to May 17, well known officials of the city have been secured to address these sessions on the needs of the city. Paul Windels, corporation counsel, has spoken on "City Problems"; Robert Moses, commissioner of parks, on "Recreation"; Langdon W. Post, tenement house commissioner, on "Housing"; Austin H. MacCormick, commissioner of correction, on "Prison Reform"; William Hodson, commissioner of welfare, on "Relief," and Lewis J. Valentine, chief inspector of police, on "Crime Prevention." The pastor of this church is Rev. Phillips P. Elliott.

* * *

Better Housing Week

Next week is "better housing week." This effort toward the education of the public in better housing is sponsored by the lower east side Public housing conference, the Welfare council of New York, and the United neighborhood houses association. Tomorrow there is to be an open air demonstration at Seward park with prominent speakers and a 30-piece orchestra. In two of the city high schools there will be an essay contest and the prize essay is to be sent to President Roosevelt.

* * *

Novel Quaker Venture

The American Friends service committee has planned an interesting experiment for this summer. This organization is recruiting 50 young men and women to participate for the summer in a new community which is being set up near Greensburg, Pa. Two hundred miners' families are to take up homesteads in this community and it is the plan of the Friends service committee to have these young people assist these folk in getting established, and learn by doing what the life of good will really implies. The camp will open June 25 and each young person will be expected to contribute $50 toward his own expenses for the summer as well as giving his work. More information may be secured by writing the service committee at 20 S. 12th street, Philadelphia.

EDMUND B. CHAFFEE.

MACMILLAN'S

Outstanding Religious Books • Spring, 1934

The Trail of Life in the Middle Years

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The latest book in Jones's "Trail of Life" series. Thousands who have followed his religious biography have found in it a faith and philosophy with which to face their own problems. A significant and vivid book. $2.00

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C. S. Macfarland — **The New Church and the New Germany** The most inclusive, revealing summary of the position of the churches in Nazi Germany yet published. $2.25

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John Wallace Suter, jr. — **Creative Teaching** The church school teacher who wants to know how to lead pupils into a rich religious way of life will find inspiration and practical advice in these letters. $1.25

James Gordon Gilkey — **Secrets of Effective Living** A new $1.00 edition of this popular book.

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Conference Seen as Progressive

Methodists of Southland Take Advance Steps—Differences of Opinion, but No Bitterness Is Evident

(Special Correspondence)

JACKSON, MISS., May 8.—Now that the conference is over it is easier to see things in perspective and to distinguish between legislation of real significance and legislation of no value in the advancement of the kingdom. Visitors to the conference made a real contribution and influenced decisions reached. As fraternal messengers came Dr. Joseph Gomez of the African Methodist Episcopal church, Dr. C. H. Tobias of the Colored Methodist church, Bishop Juan N. Pascoe of the Methodist church of Mexico, Rev. Tokio Kugimiya of the Methodist church of Japan, Rev. Dr. J. C. Broomfield of the Methodist Protestant church, Rev. Dr. Merton S. Rice of the Methodist Episcopal church, Rev. Dr. J. Bruce Hunter of the United Church of Canada, and Rev. Dr. Edward McLellan of the United Methodist church of Great Britain. As preachers and speakers on special occasions came Dean Lynn Harold Hough, of Drew, who spoke for the theological seminaries of the church, Dr. Hugh Thomson Kerr, of Pittsburgh, who represented the American Bible society, and Dr. Andrew Sledd, of Atlanta, who preached each afternoon. For one musical service there was presented the pageant which features the Sesquicentennial celebration in Baltimore in October, and for another the colored students of Paine college gave a thrilling pageant of the advance of the Negro race.

Results of the Conference

Attention has been called to the legislation of the conference. It voted:

1. That negotiations for union with other Methodist churches be resumed at once.

2. That the educational requirement for entrance into the ministry be raised from two years in college to four years in college.

3. That the presiding elders be required to return to the pastorate after serving four years. (This legislation seeks to prevent the creation of cliques of presiding elders in the domination of a conference.)

4. That two general boards be merged with other boards, reducing the number from six to four.

5. That the budget for general church expenses be reduced 38 per cent. (This is not as much of a reduction as it seems. The budget of the church has been two million dollars a year, and the budget remains the same. The general boards in the last four years have put on a campaign each year to raise $800,000 in extra contributions; the conference eliminated all such campaigns.)

6. That women be denied the right to ordination as ministers.

7. That the episcopal office be considered an office for life, not for a term of years.

8. That Bishop Cannon be retained as an effective bishop of the church. (However, the bishop's board of temperance and social service was merged with other boards, the Washington office was closed, and the bishop was assigned to duty on the Pacific coast.)

9. That the church take as advanced ground as any church ever took with reference to war, and economic and social evils.

A Summary

A glance at the legislation reveals the fact that this was not a redical general conference, but it was certainly not conservative. It was progressive and it will go down in the history of the church as a conference of accomplishments. The program of religious education in the Southern Methodist church is known to be superior to that of any other American denomination, and that program is to be maintained. Visitors from the east and the north were astonished at the courage and vision of the social and economic declaration; there was no hesitancy in facing economic injustice, and racial antagonisms, and war. On the other hand the conference refused to grant women the right of ordination and held on to the life-tenure theory of the episcopacy. Some who opposed ordination of women were conservative and intemperate.

I was too much a part of the discussions to judge the temper of the conference accurately, but my impression is this: its temper was progressive but not radical. Another might say that it was conservative in the two matters just mentioned. The general conference did not lose its head and its courage in the face of the economic depression; it adopted a new financial plan, giving to local congregations the determination of the amount of benevolent contributions; but it did not surrender its work in a frantic reduction of the budget.

The conference decided definitely for an episcopal form of government; if there are to be bishops they are to be bishops, and not simply elected superintendents. But the conference adopted legislation which makes it much easier to retire a bishop who is unacceptable or inefficient.

The handling of Bishop Cannon's case reveals a discrimination in decisions that belongs to clear thinking and sound judgment. I did not agree with all that was done but the decisions of the conference, when taken together, are probably wiser than my own way of handling the situation.

Little Bitterness Evident

With the decided differences of opinion among the delegates there was little of bitterness. In this respect the contrast with assemblies and conferences of other denominations in recent years was notable. Every report of every committee was considered. In ten and one-half working days the conference did more than conferences of 18 or 20 days have done before. There will be little to regret as Southern Methodists look back on the conference. It sought adjustments between the church and modern life, but it went about its work as though the church were still to be a factor in the world. The bishops are asked to issue a statement which can be read as a challenge to Methodist congregations on the 200th anniversary of that day in May, 1734, when John Wesley's heart was strangely warmed in the Aldersgate street meeting. The church purposes to carry on its work until by 1944 it has become part of a larger Methodist church. In its attitude toward other denominations, and toward those economic and social changes which must come in a Christian world order, Southern Methodism desires to be Christian, as Christian as any communion in America!

IVAN LEE HOLT.

Pacific School Honors Japanese

Degree Conferred on Prof. Watanabe of Tokyo—Upton Sinclair's Candidacy Showing Strength

(Correspondence from San Francisco)

SAN FRANCISCO, May 4.—The Pacific school of religion at Berkeley will confer an honorary D.D. degree in his absence upon Prof. Watanabe of Aoyama Gakuin, Tokyo, one of its graduates 18 years ago. The consul-general will receive it for him. Deaconness Anna Newell of the affiliated Episcopal school of Christian service will be given an M.A. She is a sister of Mrs. Emily Newell Blair of the democratic national committee. Wei Lin, of the student body, has accepted a position as a secretary to the Chinese president at Nanking. Thus the international contacts of this progressive seminary are symbolized. Jason Noble Pierce is scheduled for the commencement address May 10. Two other local seminaries also called on pastors for their commencement addresses. Elmer A. Friddell of the First Baptist church of Seattle, well known Christian Century correspondent, and Thomas C. Holden of Los Angeles, back for his tenth reunion, were the speakers at the Berkeley Baptist divinity school and San Francisco theological seminary (Presbyterian) at San Anselmo. Each institution graduated over a score which in some cases included former students who had returned for further study.

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Candidates for Governor

The growing strength of Upton Sinclair's campaign to capture the democratic nomination for the governorship is somewhat worrying the politicians, but George Creel, wartime propagandist chief, is expected to win easily. Merlin Dempster, former Unitarian pastor of Stockton is the socialist candidate. Ex-Gov. C. C. Young has thrown his hat into the republican ring, from which Gov. Rolph has had to withdraw because of illness. It looks like an interesting contest. Edward Macauley, former CWA director, is expected to succeed Creel as new state director of the National Emergency council.

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Leaving for The East

Dr. Charles P. Deems, popular rector of Trinity Episcopal church, San Francisco, after 17 years, is leaving to accept the influential charge of St. Mark's in Minneapolis. His first work here was with the Seamen's Church institute. He has been prominent in the Oxford group and Kiwanis club and is president of the church federation. His father was a Presbyterian minister, chaplain of Sailors' Snug Harbor, Staten Island.

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Church Federation Request

The church federation has asked that the coming city budget provide an allowance to cover regular monthly rent payments for the unemployed. The plan would prevent evictions of worthy unemployed families,

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afford protection to property owners and landlords and offer help to the small home owner in keeping up interest payments to avoid foreclosures.

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Hospital Insurance

A statewide plan for voluntary hospital (not medical) insurance was defeated by the house of delegates of the California medical association at its annual convention. The plan, which had been formulated by the association's council, failed by a vote of 65 to 54 to receive a two-thirds majority. An alternate plan of the San Francisco delegation, calling for a further survey by the association and the preparation of a bill to be presented to the 1935 legislature, was accepted. Meanwhile hospital and medical insurance rackets have been uncovered and some promoters prosecuted. Socialization of medicine draws nearer each year, as John Adams Kingsbury intimated in a radio address here.

* * *

New Russian Orthodox Church Head

Bishop Theophilus, leader of the Russian Orthodox church in San Francisco, has been chosen head of the church in the United States, Canada and Alaska, to succeed the late Metropolitan Platon. Bishop Theophilus served in San Francisco 30 years ago under Bishop Tikhon, later patriarch of all Russia, He was a chaplain with the Russian army. After the Russian revolution he endangered his life to meet the patriarch in Moscow, and was given an assignment as bishop of Chicago. San Francisco thus becomes the headquarters of the church in North America.

* * *

Dr. William F. Bade To be Honored

Dr. William F. Bade of the Pacific school of religion is proceeding to Glasgow to receive an honorary D.D. June 20 from the 500 year old University of Glasgow. He already holds degrees from Yale, Lehigh, Berlin, Pomona and Mills. Dr. Bade will probably lecture in Glasgow on his four archeological expeditions before hurrying back to lecture to the summer session of the University of New Mexico. On a recent Sunday he conducted again the memorial service at the grave of John Muir near Martinez. He edited Muir's letters and wrote his biography.

* * *

Imperial Valley Again

Simon J. Lubin, Harvard graduate and prominent business leader who was a member of the United States commission investigating Imperial valley disturbances, addressing the Commonwealth club of San Francisco, surprised his radio audience "in the hinterland" with such words as these: "The workers live in wretched camps, in the midst of filth, disease, and misery . . . and dangerous dissatisfaction. The masters and their underlings forbid free speech and free assembly—even by ordinance! They scoff at our federal courts. They arrest innocent men and women under fake charges. They fix exorbitant bail. They browbeat the attorneys for the workers. Their so-called peace officers do the bidding of their lords with the able assistance of firearms —and a sufficiently large deputized rabble to supply the chorus for 50 comic operas, and the color as well. They glorify vigilantism. Childishly they blame the threatening discontent upon 'communism' and 'Moscow.'"

When critics objected to his sending copies of this speech out under government frank, along with the official report, he claimed that two clergymen were on the list and one reported the incident to Washington.

"The best way to undermine so-called agitators is to improve conditions justifying agitation; taking the law into one's own hands is criminal, when practiced by workers, agitators, employers, or the public," he declared. He will occupy Paul Reagor's pulpit in Oakland May 27, the Sunday which the social service commission of the state church federation at his request designated for sermons on the agricultural crisis in the Imperial and San Joaquin valleys. He added: "Those of us who love California can but pray that we shall not need many more baptisms in blood to bring us to our senses."

* * *

And So Forth

The dog racing case still hangs in the courts. Meanwhile a horse racing grandstand is being erected at a cost of $160,000. San Francisco county like Alameda county still keeps both types of gambling beyond its limits.

STANLEY ARMSTRONG HUNTER.

Dr. McCombe of Cleveland to Preach in Edinburgh

Rev. C. Jeffares McCombe of the Church of the Savior, Methodist church in Cleveland, O., will occupy Dr. James Black's pulpit at St. George's United Free church, Edinburgh, Scotland, during July.

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Beveridge Once W.C.T.U. Hope

Opening of Cornerstone Yields Sidelight on Past History—Prepare for Presbyterian General Assembly

(Correspondence from Cleveland)

CLEVELAND, May 8.—Prof. H. B. Longden of DePauw university, who has had a continuous record of 61 years as student and professor in that Indiana Methodist college, visited Cleveland this week and spoke to 72 alumni at a dinner in Hotel Statler. He brought with him a copper strong box which was recently recovered from the cornerstone of a building erected on the DePauw campus in the early 80's. A daily paper contained within the box carried this news item; "At the conclusion of the reading of a temperance essay on Wednesday morning Mr. Albert J. Beveridge received an elegant basket bouquet of flowers from the State Women's Christian Temperance union with the following note appended: 'Honored friend, the W.C.T.U. crowns you their chosen knight this day. May honor as well deserved throng your pathway throughout the years and in the impending conflict may you bear yourself so nobly as to be always worthy to wear the white emblem of purity which decks this little mark of appreciation of your efforts.'" So far as the temperance cause was concerned these sisters of the W.C.T.U. might have dubbed him their chosen "night" rather than "knight."

* * *

General Assembly To Convene

The general assembly of the Presbyterian church will convene in Cleveland, May 24-30. The local committee has practically completed arrangements for the entertainment of this great body. It is interesting to note that three of the 1,200 or more commissioners are women. The camel is peeping into the tent. So far as the next moderator is concerned one guess is as good as another. He will preach in the pulpit of Old Stone church on the morning of May 27. The man who sets up the sign board is wondering how many letters will be necessary to spell his name. He is not half as anxious as are the prospective candidates.

* * *

Baptist Union Holds Annual Meeting

The denominational unions are in the process of holding their annual meetings. Reports are for the most part highly encouraging. The Baptist union meeting in the Euclid Avenue church on Monday night was addressed by Dr. John MacNeill, president of the Baptist World alliance. Dr. MacNeill's address was one of the greatest heard in Cleveland in many years. Dr. J. F. Cuthriell, president of the Baptist union, presided, and Dr. D. R. Sharpe, executive secretary, presented the program for the coming year. Special honor was paid the pastor of the First Baptist church, Dr. Harold C. Phillips, pastor emeritus Dr. H. F. Stilwell, and the associate pastor, Rev. Raymond C. Burns. This church is now celebrating its 100th anniversary. Rev. Howard A. Vernon, pastor of Englewood Baptist church, Chicago, and former pastor of the Heights Baptist church which was merged with the First church, preached the anniversary sermon on last Sunday morning.

At the meeting of the Baptist union Dr. Sharpe announced a contribution of $6,000 by John D. Rockefeller, sr., to be applied on the indebtedness of the union.

Dr. MacNeill assured the hundreds of Baptists present that the delegates to the World Baptist convention in Berlin in August will have no censorship placed upon their discussions by the German government. All of the speakers will be free to say what they please.

* * *

Dr. Mark Matthews in Baptist Pulpit

Dr. Mark Matthews of Seattle will be heard in the pulpit of the Euclid Avenue Baptist church on Sunday morning, May 27. This is the largest church auditorium in Cleveland. Dr. Ralph Walker is pastor.

* * *

Note on the Progress of the Recovery Campaign

Two Clevelanders driving through Georgia went hungry one day rather than dine at a restaurant called "The 100 per cent American Cafe." Apparently they serve only American Indians. As these tourists were neither Eries or Utes they drove to the next town and dined with ordinary mongrels. Baxley, Ga., is poorer by 65 cents.

* * *

Methodists to Hear Bishops

There will be a rally of Cleveland Methodists in the Masonic temple on Wednesday evening, May 16, with the board of bishops of the Methodist Episcopal church as guests of honor. The bishops are to hold their annual meeting in Cleveland.

The national convention of mission workers will assemble in Cleveland on May 19. Mr. George W. Soerheide, head of the Cleveland city mission, is host to the convention. Such well-known mission workers as John Callahan, Tom Noonan, and Pat Withrow will attend the conference. The convention will close with a victory parade through Playhouse square and a midnight mass meeting in the Euclid Avenue Baptist church.

DON D. TULLIS.

American Ministers to Preach in Paris

The American Church of Paris (Union Protestant) will welcome a guest preacher from the United States almost every Sunday during the coming summer. Among the preachers who will fill the pulpit are Dr. A. W. Beaven of Colgate-Rochester seminary, Rev. W. D. Cavert of Oswego, N. Y., Rev. Frederick B. Harris of Washington, D. C., Dr. Graham Wilson of the Presbyterian board of national missions, Rev. Carl A. Glover of Quincy, Ill., Rev. John C. Walker of Brooklyn, Rev. Jesse Bader, Dr. D. A. Poling and Dr. Henry S. Leiper.

Dr. R. L. Kelly to Retire from Education Secretaryship

Dr. Robert L. Kelly will close 17 years of service as executive secretary of the Council of church boards of education on July 1.

Laymen Organize in Indianapolis

Dr. D. M. Edwards Enters Educational Field — The Hosiery Mills Strike, Pro and Con—Dr. Turner's Visit

(Correspondence from Indianapolis)

INDIANAPOLIS, May 12.—A Christian Laymen's association has been formed in Indianapolis. A former attorney general for Indiana, James M. Ogden, has been named chairman. The object is to band together the laymen of the churches for an evangelistic advance in every section of the city, and to build up the morale of church and community life. They propose to carry on their organization by a very small membership fee and generous donations from prominent laymen. The movement arose through the leadership of Virgil Brock, prominent Disciple leader and musician, together with a spontaneous feeling among laymen that something needed to be done to meet the decadence of spiritual life in the community. They propose to publicize the churches and religion, to improve the moral life of the city and to attack communities over a period of time with intense evangelism. Press and radio will help to educate people in the ideals of the movement. The church federation's evangelism committee has given the movement its backing.

* * *

The Hosiery Mills Strike

For five weeks we have had a strike on our hands at the Real Silk hosiery mills. The cause of it was an agitation by national labor leaders who felt that the knitters ought to belong to the national union instead of the local E.M.B.A. There has been some violence, although labor leaders have cautioned pickets against it. Extra police have been added, and the milling crowds have swarmed at entrances and exits to "spot" the scabs. Two of the local papers have championed the mill. The Indianapolis Times, while not completely absolving the workers, has printed both sides of the case. The gist of the trouble is that in the election under the NRA some months ago, which was to determine whether workers wanted to join the national union or keep their own, all the workers voted—some say under intimidation—to remain in the local union. Now labor leaders feel that the knitters, who, they say, were the only ones entitled to vote on the issue, should have been allowed to join the national union. But the local union is not completely free, at least not as free as a national union. Nor is the local union as powerful.

The issue is not yet settled. Townspeople here feel that the strike is unwarranted at this time of recovery. Knitters who receive anywhere from $30 to $50 a week ought to be glad to have such remunerative jobs! Outside agitators are at the root of the strike, which is holding up thousands of orders, and withholding thousands in wages from many unwilling strikers. Besides, the violence has grown to such an extent that rewards are offered by the company for the conviction and discovery of violators. The city loses too. And it is a question whether the labor leaders suffer!

XUM

On the other hand, knitters ought to be free; they have hard work, and work that wears them out in time. The company makes good earnings, for it has no middlemen, selling direct to consumers. And there is no question but that police protection works for the benefit of the industry. The whole affair is so complicated and so full of personal animosity—in spite of the geniality of the strikers—that it is difficult to get at the roots of the matter. Mrs. Pinchot spoke to the strikers a few weeks ago and fired them with the spirit of long-suffering in gaining their demands. But she advised them to keep clear from violence. Has the church anything to say about it? At least, we have not said anything—nor can we!

* * *

Church Federation Faces Issues

The annual church federation meeting was a success in point of numbers. Dr. T. C. Howe, former president of Butler, was reelected president. (Unfortunately, Dr. Howe was knocked unconscious by an auto the night following, and died of the injuries a few days later. The city has lost a valuable citizen and the churches generally an active and interested layman.) Reports were heard from committee chairmen and various plans were suggested. Dr. Evans, the capable secretary, gave a rousing address in which he stated that we need to face two major issues in the federation work. First, we must create a more responsible structure by having churches designate responsible representatives to meetings, and these meetings must be held often during the year. Second, there must be a closer identification of the members of churches with the organization. Dr. Evans reminded us that the Protestant churches need to realize anew that they must be definitely united.

* * *

Friends Minister Enters Educational Field

Farewell dinners have been tendered Rev. D. M. Edwards, of the First Friends church, who July 1 takes up his new duties as president of Friends college, Wichita, Kan. Dr. Edwards has worked hard at the task of creating a peaceminded city and state. But he leaves quite discouraged. It can truthfully be said that many pastors, with their time cluttered up with many details, have not responded as they should. Generally speaking, Dr. Edwards would say that perhaps only 5-10 per cent of them are sufficiently interested to work at the cause. In the case of business men, 2 per cent would be high! Dr. Oxnam spoke at the ministerial association's farewell dinner, and urged that right now we should focalize all the attention we can upon the arms investigation. Churches need to work with other peace organizations, because peace comes through relative, not absolute, gains. Dr. Edwards leaves this city with many friends.

* * *

Minister Becomes Chaplain Of Reformatory

Rev. T. R. White, formerly assistant pastor of the First Presbyterian church, has been appointed chaplain in the Pendleton boys reformatory. The ministerial association took occasion to commend the appointment to the governor, and promised a new interest in this crucial work. Mr. White is well qualified for his new field. He is a man's man, elicits confidence in his sincerity and has a way of drawing out the good there is in youth. Last week our city broadcast a series of lectures on probation work, looking forward to a new departure in prison work. Our prisons are overcrowded and lacking in effective restorative power to criminals.

* * *

Dr. Turner Visits Indianapolis

It was good to meet Rev. E. E. Turner of our American church in Berlin, who recently spoke before the Rotary club here. Dr. Turner understands the German situation as few men do, and his youthful alertness and winning frankness make his deliverances a delight. He spoke of the background of the Hitler regime, and its aims, one of which is often overlooked, i. e., that classes are being obliterated in the white heat of the national revival. He called attention to the psychological background of the revolution. Dr. Turner also spoke at DePauw.

* * *

And So Forth

Dr. W. P. Dearing, the oldest college president in Indiana (of Oakland City) addressed the faculty and students of Butler university on honor day. Interspersed with humor, his address contained some great things about the "new education for the new day." He had just returned from an extended trip through Missouri, where this new type of education is being taken seriously and put into effect at state expense. He scored the modern methods of making Ph.D.'s on the basis of the old knowledge-centered education, in which a person discovered a new *fact*, often at the risk of his health, and with the result—a pedant who had a warped view of life!

Dr. Tucker Smith was in town, tearing off the mask from the armament makers and their sinister subtleties in Geneva and other world capitals.

Dr. E. F. Tittle delivers the commencement address at DePauw this year.

Secretary Cordell Hull is to receive a doctor's degree from Notre Dame next month.

E. G. HOMRIGHAUSEN.

Dr. Robinson to Succeed Dr. Covert As Presbyterian Secretary

Dr. Harold McAfee Robinson, for many years secretary of the Presbyterian Board of Christian Education, will succeed Dr. W. C. Covert when he retires as general secretary of the board in October. Dr. Robinson received his B.D. degree from Princeton seminary in 1904.

Ask Nobel Prize for 40 Million Women

Viscount Robert Cecil of England has suggested to the Nobel committee that the 1934 Nobel peace prize go to the 40 million women represented in the Women's International League for Peace and Freedom on the grounds that they have "remarkably influenced public opinion all over the world with regard to disarmament."

Dr. Hough to Preach in Glasgow Church

Dr. Lynn Harold Hough is to give a series of lectures at Union theological seminary in July, and will then go to England and Scotland. He will preach at the Elgin Square Congregational church in Glasgow during August.

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Rochester Site For Auburn?

Consider Affiliation of Schools—Syracuse Holds Good Will Meeting—Church Observes Centennial

(Correspondence from Western New York)

ROCHESTER, N. Y., May 16.—One of the most startling bits of news to emerge from the religious life of western New York is the proposal for the removal of the Auburn theological seminary to Rochester. This matter has not been settled, but is being seriously contemplated. Committees have been appointed from the boards of trustees of the two divinity schools and the possibility is that after further study they may make identical recommendations to their respective boards. The outcome in view is an affiliation, not a merger, and it is understood that the possibility is that Auburn may build on ground adjacent to the present buildings of the Colgate-Rochester divinity school, and that there may be interchange of faculties. A committee representing the Colgate-Rochester divinity school includes Pres. Albert W. Beaven, William B. Hale, Judge Harvey F. Remington, Dean Thomas Wearing, Prof. Conrad Moehlmann, Prof. Glenn B. Ewell and others. Among those on the committee representing Auburn seminary are Pres. Harry Lathrop Reed, Prof. Davison and Prof. Nichols of Auburn, and Dr. Justin Wroe Nixon and Dr. Frank M. Weston of Rochester.

* * *

Will Cooperate in Convention Series

The New York state council of churches and religious education is cooperating with the three national cooperative agencies, the Federal council of churches, the International council of religious education and the Home Missions council in a series of conventions next fall. The first meetings will be held in Albany, Oct. 28-30 and will be continued in Ontario county, probably Geneva, on Oct. 31 and Nov. 1. Dr. George L. Cutton is general chairman.

* * *

Church Observes Centennial

The First Baptist church of Glens Falls, of which Rev. Philetus H. McDowell is pastor, has just completed the celebration of its centennial. An attractive program was arranged with Dr. W. E. Abernethy, Pres. Albert W. Beaven, and Rev. James H. Franklin as the principal speakers.

The former Memorial Baptist church of Albany has reincorporated under the name of Madison Avenue Baptist church and has called to the pastorate Rev. George L. Cutton, of Syracuse. Dr. Cutton has served as director of religious education of the New York State Baptist convention for the past five years.

* * *

Good Will Meeting In Syracuse

A Brotherhood meeting was held in Syracuse in the Lincoln hall of the Central high school on Sunday, April 29, under the auspices of the Good Will committee for Catholics, Jews and Protestants of central New York. The speakers were Rev. Francis L. Meade, dean of the college of arts, Niagara university; Rabbi Solomon Goldman, of Chicago, and Dr. Albert W. Beaven, president of the Federal council. A significant meeting is being held in Syracuse this week when the Christian and Congregational denominations are uniting. This is the 73rd annual convention of the New York and New Jersey Christian Missionary society, and the 101st annual meeting of the New York Congregational conference. Leaders from each denomination will participate in the program and delegates from Congregational and Christian churches of the state will be in attendance.

* * *

Colgate-Rochester Commencement

Changes have been made in the program of the commencement exercises of the Colgate-Rochester divinity school. Dr. H. E. Luccock, instead of speaking on "The Future of Religious Education," will lecture on "Today's Demands for a Teaching Church." When Secretary Wallace was forced to cancel his appointment, the school was fortunate in being able to obtain Rev. Melbourn Evans Aubrey, secretary of the Baptist Union of Great Britain and Ireland. He will give the chief address at commencement.

* * *

And So Forth

The federation of churches of Rochester and Monroe county held its annual meeting May 8 with Dr. Samuel Tyler, canon of the Cathedral Church of St. Paul, Boston, and former rector of St. Luke's church, Rochester, as speaker. The dinner was the most largely attended in federation history in Rochester. Rev. Raymon M. Kistler is the newly elected president of the federation. The federation completed its finance drive and reports that it has received more money than last year.

This is the season of annual meetings in Rochester. The spring dinner of the Y.M.C.A. was held April 19 with Rev. Allan Stockdale of Washington as the speaker. The Council of church women, at their annual meeting April 17, elected Mrs. Harper Sibley as president for the coming year. The Episcopal diocesan meeting will be held at Bath, May 28, 29. The Ministerial association, at its annual meeting on May 8, elected officers for the coming year. The meeting was given over to a discussion of the Kirby Page questionnaire.

An outcome of the Inter-faith dinner participated in by Protestants, Catholics and Jews, which opened the Rochester centennial, is that these groups are to unite in programs for civic betterment. The first move will be against objectionable moving pictures.

A proof of the value of religious services over the radio is found in the request of WHAM that the Rochester federation of churches conduct its morning services through the summer. The director of this powerful radio station, when asked to conjecture upon the size of the morning audience, stated that 200,000 would be his estimate.

At present, the civic life of Rochester is much upset over the proposal that beer be served in two restaurants at Edgerton park during the four weeks of the centennial celebration. A violent protest has arisen from the people of many Protestant churches, as well as some others.

WILBOUR E. SAUNDERS.

Policy of Action Gains in India

Gandhi Withdraws Civil Disobedience Movement—Congress Left Wing May Not Follow Advice of Leader

(Correspondence from India)

NAGPUR, April 17.—I have referred in my previous letters to a growing volume of opinion within the congress circles in favor of entry into the legislative councils and the central legislative assembly. In the last two weeks this attitude found vigorous expression from some prominent persons connected with the national movement. The immediate occasion was the possibility of the life of the present legislative assembly at Delhi being terminated, and of a new election taking place. Some prominent leaders of the congress had consultations among themselves and came to the conclusion that the congress should contest the coming elections and capture as many seats as possible. They decided on a policy of action aiming at the repeal of the repressive laws enacted by the present legislature and the modification of the white-paper proposals. These leaders then went and interviewed Mr. Gandhi, who was at that time in the earthquake-stricken area of Bihar, and asked for guidance from him. After consideration he has issued a statement which practically amounts to the withdrawal of the civil disobedience movement and the inauguration of a policy of cooperation for the congress. Those who want to find fault with Mr. Gandhi are saying that he has taken this step to save his face, realizing as he does that the strong measures of the government have already killed the civil disobedience movement which he inaugurated. Sober politicians of all schools of thought are however glad that the strongest political party in the country has, after all, come to favor a policy of action which is not going to be confined to severe non-cooperation, as has been hitherto with the policy of the congress.

* * *

Mr. Gandhi's Statement

Mr. Gandhi's statement is a subject of widespread discussion in the country at present, some pouring contempt on what appears to be his change of front, others welcoming it as a statesmanlike utterance which takes fully into account the changes that have taken place in the attitude of the public in recent months. He says that every word of the statement "is in answer to intense introspection, searching of the heart and waiting upon God." Then he refers to a recent conversation that he had with a person who had come out of prison after civil disobedience. This brought to him his own imperfection as well as the imperfection of the many who practiced satyagraha under his leadership. He says: "I feel that the masses have not received the full message of satyagraha owing to its adulteration in the process of transmission." This is a very significant confession to make. When the non-cooperation movement was in full swing twelve years ago and later when the civil disobedience movement was started it was apparent to careful observers that the high spiritual level on which Mr. Gandhi

wanted to maintain the movement could not be maintained by the masses who were drawn into it from various motives. In the light of such a situation what Mr. Gandhi says is a frank, though belated, admission that satyagraha is not a suitable instrument to be placed in the hands of the masses.

The most significant sentences of his statement should be quoted here: "Now, after much searching of heart, I have arrived at the conclusion that in the present circumstances only one, and that myself and no other, should for the time being bear the responsibility of civil resistance if it is to succeed as a means of achieving 'purna' swaraj" (full independence). Again he says: "The introspection has led me to the conclusion that I must advise all congressmen to suspend civil resistance for swaraj as distinguished from specific grievances. They should leave it to me alone. It should be resumed by others in my lifetime only under my direction, unless one arises claiming to know the science better than I do and inspires confidence."

* * *

Some Implications of Mr. Gandhi's Statement

Mr. Gandhi by this statement is urging the congress organization to suspend for all congressmen, excepting himself, its ruling official policy of civil disobedience. An attitude verging on personal dictatorship is noticeable in the right reserved to himself of practicing satyagraha for political purposes. Then the question is asked whether it is right on the part of Mr. Gandhi, after enjoining upon all congressmen to seek imprisonment by defiance of law and to repeat the process soon after they come out of prison, and after allowing hundreds of ardent patriots thus to undergo terrible sufferings in prison and outside from the hands of an enraged and all-powerful government, to have completely changed his opinion, as he has now done, about the efficacy of civil disobedience as an instrument for attaining political freedom. While these severe criticisms are being made about Mr. Gandhi by some of his own followers it cannot be denied that there is a sigh of relief, both among congressmen and, I doubt not, among those in authority that there is soon going to be an end of the civil disobedience activities of those who desire political freedom for their country which will only be met by the authorities with more and more of repression. There are also indications that the opinion of Mr. Gandhi is not going to be accepted by all congressmen. Early in May, a meeting of the All-Indian congress committee will be held to discuss the situation. It is very likely that the congress will officially accept the recommendation of Mr. Gandhi about giving up civil disobedience, but the left-wing section of the congress may insist upon using civil resistance as a method for bringing about change in the government of the country.

* * *

What Government May Do

It is within the rights of the government under the present constitution to allow the present legislative assembly to continue till the new reforms are enacted or to dissolve it and order a fresh general election. The congressmen are preparing for the anticipated elections by reviving the swaraj party established after the first non-cooperation days by the late Motilal Nehru and his associates and which afterward became defunct. Even if the government decides to prolong the life of the present assembly, the congress in its present mood will not slacken its efforts to prepare for the coming elections under the new constitution and make the best of a constitution which all parties in India anticipate to be not satisfactory. While the last instalment of reforms came to be initiated in India with the great handicap of non-cooperation from the congress party, it looks as if the coming reforms, whatever may be their nature, will be taken for what they are worth and the congress by trying to secure majorities in the legislative bodies will seek to bend the reforms to suit the needs of India.

P. O. PHILIP.

Organize Honor Society for Clergymen

A scholarship honor society for clergymen and religious workers has been chartered by the state of New York under the name, "International Society of Theta Phi." The fraternity will band together the most distinguished ministers of the country. The aims of the society are to elevate the ministerial profession in dignity, quality and influence; to encourage theological scholarship and to cultivate fraternity among clergymen across denominational lines. There are no distinctions of race, creed or sex. Frederick B. Fisher is president of the new society, and S. Parkes Cadman vice-president. The policies of the society will be directed by a senate of religious leaders, including such men as William S. Abernethy, A. W. Beaven, S. M. Cavert, James G. Gilkey, Ivan Lee Holt, Carl S. Patton and Joseph R. Sizoo.

Nearly Half of City on Relief

Baltimore Dismayed by Revelation of Community Fund—Dr. W. H. Welch, Famous Surgeon, Dies

(Correspondence from Baltimore)

BALTIMORE, May 8.—All wish to believe that the depression is over, but the annual report of the Community fund tends to dissipate any such impression. This report states that nearly half of the population of Baltimore city and Baltimore county derived either direct benefit or special services during the year covered by the report. Thirty-two agencies operate through the fund and reached 30.1 per cent of the population with direct help and 18.2 per cent with special services. In spite of this rather depressing report things do seem to be definitely on the mend. Larger offerings are apparent in the churches, especially during the past Lent and Eastertide, than last year. The business houses report increased business.

* * *

City Loses Two Leaders

Baltimore has lost recently two of its distinguished citizens. The Christian Century reported at the time the death of Dr. Peter Ainslie, for many years pastor of the Christian Temple, and an international figure in the realms of peace and interna-

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tional good will and race relations. His book, published only a few weeks before his untimely death, "Some Experiments In Living," is a most interesting account of his own efforts in these fields of Christian endeavor.

Just last week Baltimore and the world lost another of its valued servants in the person of Dr. William Henry Welch of the Johns Hopkins university and hospital. For many years Dr. Welch had been an outstanding member not only of the medical life of the city but of the civil life as well.

* * *

Archepiscopal Throne To be Moved

No matter what one's denominational connections when one shows visitors about the city one invariably points out two ancient church buildings, St. Paul's Episcopal and the Cathedral. No one knows the names of the saints after whom the cathedral is named. It is just "The Cathedral." It, with the archbishop's residence, for so many years the home of Cardinal Gibbons, stands on North Charles street near the center of the city and is rapidly becoming isolated from residential sections and surrounded by business houses. Several millions of dollars are in hand toward the building of a new and larger Roman Catholic cathedral, but Baltimoreans are assured that the Cathedral will continue to stand even after the archepiscopal throne is removed to a newer building in a beautiful residential suburb. An endowment is being raised to maintain the old building as a parish church, but for most of the older residents of this city it will continue to be "The Cathedral."

* * *

And So Forth

The local judicatories of the Reformed Church in the United States and the Evangelical Synod of North America are anticipating the union of the two denominations in June by arranging for a comprehensive survey of the work of both churches in this city. Dr. Ross W. Sanderson, executive secretary of the federation of churches, will make the survey.

The Rev. King D. Beach, pastor of First Methodist church, was recently elected president of the ministerial union of Baltimore.

MELVILLE HUGH WAY.

Pastor's Award for Distinguished Service

The New England fellowship, with offices at 5 Park street, Boston, makes an award annually to the New England pastor who, in the judgment of the special committee on the award, has done the most constructive and sacrificial work in his church and community. The award is open to pastors receiving a salary of $2,000 or less. This year the winning pastor and his wife will be guests of leading hotels in New England for two weeks. Applications should be made to the fellowship before June 10.

Summer Guest Teachers at Garrett Seminary

During this year's summer sessions at Garrett biblical institute, the following guest teachers will offer courses: Prof. Clarence T. Craig, Oberlin graduate school of theology, and Dr. Karl R. Stolz, dean of the school of religious education at Hartford.

Baptists Honor C. H. Spurgeon

London Assembly Pays Tribute Also to Carey—Sports and Hysterics —Gen. Higgins to Retire

(Correspondence from England)

LONDON, May 2.—The Baptists held their annual assembly this year in London. One happy event was the holding of one official meeting in the Metropolitan tabernacle. It will be remembered that the fellowship between Spurgeon, who preached in the tabernacle, and the Baptist union was broken in what was called the "downgrade controversy." Spurgeon differed sharply from the union in its toleration of those who were only liberal evangelicals. No one would use the word "modernist" of such men today. But Spurgeon to the end stood by the old ways. It is a happy sign that the old controversy no longer rages when the Baptists can hold an official session in the tabernacle. They have been praising three famous men this week: Carey, who died a hundred years ago; Spurgeon, who was born a hundred years ago, and Oncken, who in that same year opened the first Baptist church on the continent. The Baptists are justly proud of the great preacher who held to the end the ear of London. To listen to Spurgeon was one of the things which everybody did; and many have left their memories of that great-souled preacher, whose appeals overleapt the barriers of his theology. "Lord, accomplish the number of thine elect," he once prayed, "and then elect some more." Carey too is a hero of whom any church might be proud. Apart from his devotion and his faith, what an intellectual giant he was! To plan and partly execute translations of the scriptures into more than 30 languages is a life work enough for one; but Carey was a scholar in other lines, and a first rate botanist, a professor in a government college and a practical printer.

It is disappointing that the Baptists, in common with other churches, have to report a fall in membership.

* * *

Some Political Notes

Sir Henry Page Croft, one of the most sincere diehards, is growing anxious for the welfare and even the lives of Indian Christians if the white-paper reforms become effective. He thinks that the witness to the cross may be silenced and he quotes the word of Gandhi about missions so often misinterpreted. So far as I know, the missionaries themselves do not share his fears; and it never occurred to me before I read Sir Henry's words that the diehards were thinking of themselves as soldiers of the cross.

The future of political parties is very much in the minds of politicians. Sir Thomas Inskip pleads for a continuance of the national party as a permanent thing. The conservatives are not likely to agree. Some of them are clearly toying with the ideal of fascism; it would not be surprising if Lord Lloyd came down on that side. The labor party are cheered by the Hammersmith election in which they gained a seat from the national party.

The Japanese question is closed. It appears that the spokesmen of that country, though they might be interpreting the mind of Japanese statesmen, were not interpreting their policy! It is as well that the signatories to the nine-power policy should have time to consult together.

"We must tackle," says Mr. Lansbury who is getting better, "first, education; second, pensions; third, hours; fourth, work schemes; fifth, control of industry; sixth, banking and finance." Meanwhile the labor party in London is showing much activity and among other suggestions has in view a municipal bank.

Altogether a quieter week. May day very quiet.

* * *

"There Must Be a Row"

In the St. Martin's Review for May Dr. "Dick" Sheppard exhorts those who are concerned for the church to shed their "inferiority complex." It had always been his temptation, he confessed, to say "after you" to clever people, but he has discovered that there come times when a man ought to wade right in and do his best and not wait for the clever people. There is nothing more certain, he adds, than the fact that if the cause of Christ is to count and his church to be reborn, it can only happen through death or the wounds of the cross. *"There must be a row."*

* * *

Sports and Hysterics

There are times when those who love sports of all kinds grow a little tired of the almost hysterical feelings aroused by such events as the final cup tie which took place last Saturday. When we read that the spectators found the suspense almost unendurable and some of them said that they would die if it lasted much longer, we begin to wonder where we are. Eleven clever players collected in Manchester meet eleven almost as clever and stalwart youths collected in Portsmouth on the field at Wembley. Ninety thousand spectators sing "A Bicycle Built for Two," and "Abide with Me" in the time of waiting. Then the players begin. I see that one of them *did* come from Manchester, but for the most part they are collected as a manager of a theater might collect his players. Yet the excitement appears to have been unbearable! If we go on like this, by the time the Australian test matches are finished we shall be nervous wrecks. The Australians have arrived and have received a genuinely hearty welcome. I ought to add that Manchester city team won in the last three minutes. But it is becoming a very doubtful question whether the publicity now given to sports is doing any good either to the games or to the spectators. City populations, however, according to Mr. Aldous Huxley, need orgies!

* * *

And So Forth

General Higgins of the Salvation army is shortly to retire. He will be 70 in November and has been general since 1929. The doctors have given him no choice. "There's a little trouble here," he said to a journalist, tapping himself over the heart. "I've had a long time." He went on to say that at least the heart of the army was sound.

The Bible society has had a good year. Nearly 11 million copies have been issued.

The numbers circulated in the British Isles was 855,448, a little fewer than in the previous year. But if they were all read! EDWARD SHILLITO.

Pastors' Institute in Chicago

Plans Complete for 1934 Session Which Will Consider Critical Issues

Intensive study of problems confronting ministers will be conducted under the guidance of leading authorities in the Pastors' institute, to be conducted jointly by the Divinity school of the University of Chicago, the Chicago theological seminary and the Disciples divinity house, July 30-Aug. 5. Last summer the institute brought together 234 pastors and their wives from 32 states and provinces, representing 18 denominations. An even larger registration is expected this year.

The lecturers and instructors announced for this year's session include: Dean S. J. Case and Professors W. C. Graham, C. T. Holman and H. N. Weiman of the U. of C. divinity school; Pres. A. W. Palmer and Professors W. M. Alderton and A. E. Holt of the Chicago seminary; Dean E. S. Ames of the Disciples divinity house; Dr. C. C. Morrison, editor of The Christian Century; Prof. Gregory Vlastos, Queen's university, Kingston, Ont.; Dr. W. S. Sadler, psychiatrist of Chicago, and Dr. Charles Breasted, of the Oriental institute.

In addition to classes and lectures, conducted tours to various interesting neighborhoods in Chicago, important churches and institutions will be arranged, and time will be left for visits to the World's Fair.

Full information may be secured by writing Dean S. J. Case, University of Chicago divinity school; Pres. A. W. Palmer, Chicago theological seminary, 5757 University avenue; or Dean E. S. Ames, Disciples divinity house, 1156 E. 57th street, Chicago.

Honor the Churchman

Episcopal Publication Receives 1934 Journalism Award

The Churchman, Episcopal fortnightly publication which recently celebrated 130 years of life, was honored this month with the award of a medal "for distinguished work in journalism" by the University of Missouri school of journalism, of which Dr. Walter Williams is dean. In a letter addressed by the school to Dr. Guy Emery Shipler, editor of the Churchman, the following tribute is paid to his publication: "Our faculty has felt that the contribution of you and your paper, the record of its publication over a long period of years, together with its excellent tone and quality, has made the Churchman not only outstanding, but worthy of the highest recognition we could offer."

Presentation of the medal was made to Dr. Shipler during journalistic week at the Missouri school, when more than 1,000 journalists were present.

During recent years the annual journalistic awards have been made by the school of journalism to such publications as the Manchester Guardian, the New York Times, the Kansas City Star, the St. Louis Post-Dispatch and the Frankfurter Zeitung.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Finishing School

(Frances Dee, Ginger Rogers, Bruce Cabot) (RKO) Expensive finishing school shown up as hypocritical racket, its blasé, wisecracking girl students busy chiefly with week-end dates in city hotels. Charming little heroine enrolls, and progresses from innocence to pregnancy in two semesters. Hero offers marriage in time for moral ending.

For A: Impertinent. For Y: Unwholesome. For C: No.

The Ghoul

(Boris Karloff) (Fox-British-Gaumont) Mere horror film for the scare-addicts, about a crazy human monstrosity who dies and returns from the tomb for vengeance, with grotesque makeup and all stock devices for spine-chilling. Usual semi-darkness and bloodcurdling noise throughout.

For A: Trash. For Y: No. For C: No.

Hold That Girl

(James Dunn, Claire Trevor) (Fox) Fast, exaggerated comedy drama with familiar characters of brash, wisecracking police detective and incredibly venturesome girl reporter. She finally stumbles on a gang-killing which brings on exciting chase and capture of racketeers by hero.

For A: Hardly. For Y: Perhaps. For C: No.

Manhattan Melodrama

(Clark Gable, William Powell) (MGM) Tense, highly seasoned, finely acted melodrama with two heroes, boyhood pals, and heroine mistress of one, then wife of other. The attorney dutifully sends his pal, king of gamblers, to chair for murder. Distorted in ethics and actions, misdirected sympathy. Rings false.

For A: Depends on taste. For Y: Thoroughly bad. For C: No.

The Ninth Guest

(Donald Cook, Genevieve Tobin) (Columbia) Highly artificial mystery stuff that becomes wholesale murder melodrama. Eight guests are locked in penthouse for party planned by one of them for killing the other seven. Series of suicides and murders. Some clumsy comedy helps little.

For A: Mediocre. For Y: No. For C: No.

The Show-Off

(Spencer Tracy, Madge Evans) (MGM) Talkie version of well-known stage hit revolving around good-natured braggart whose egotism and showing off get him into trouble, until some unexpected breaks achieve happy ending. Light, breezy, clean and human comedy. Tracy handles rôle ably.

For A: Amusing. For Y: Good. For C: Amusing.

Viva Villa

(Wallace Beery, Fay Wray) (MGM) Hectic melodrama and riotous burlesque of pseudo-history, showing Pancho Villa as reckless, brutal, stupid guerilla thundering through Mexico righting wrongs. Deafening, reeking, preposterous most of time, but with moments of real humor and character appeal.

For A: Depends on taste. For Y: No. For C: No.

Best Recent Films for Family:

Hi, Nellie!	Sweden, Land of Vikings
David Harum	House of Rothschild
Wild Cargo	Twenty Million Sweethearts

Films of Special Interest for Adults:

Carolina	The Lost Patrol
Death Takes a Holiday	Rip Tide
Catherine the Great	Mystery of Mr. X

BOOKS RECEIVED

The Minister's Week-Day Manual, by G. B. F. Hallock. Harpers, $2.00.

The Return of Spring to Man's Soul, by Ivan Lee Holt. Harpers, $1.00.

Girls Who Became Artists, by Winifred and Frances Kirkland. Harpers, $1.00.

Negro-White Adjustment, by Paul E. Baker. Association Press, $3.00.

Latin in Church, by F. Brittain. Macmillan, $1.25.

Restoration, by Ross J. S. Hoffman. Sheed & Ward, $1.50.

The Breakdown of Money, an Historical Explanation, by Christopher Hollis. Sheed & Ward, $1.50.

A New Year or Just Another Year, by Allen R. Huber. First Christian Church, Frankfort, Ind.

Statesmanship and Religion, by Henry A. Wallace. Round Table Press, $2.00.

A Biography of the Greek People, by Cecil Fairfield Lavell. Houghton Mifflin Co., $3.00.

Attending Marvels, a Pategonian Journal, by George Gaylord Simpson. Macmillan, $3.00.

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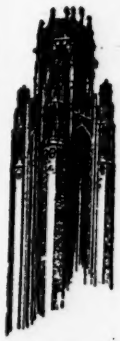

Bulletin now available telling of courses and faculty at joint Summer Sessions of The Chicago Theological Seminary and the Divinity School of the University of Chicago, June 18-July 20, and July 23-August 24. Special courses for Y.W.C.A. secretaries, religious workers with students, and ministers of rural and urban churches.

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Contemporary American Literature and Religion

By Halford E. Luccock

Says the New York Times (in part): "A valuable, arresting and richly documented book * * * Dr. Luccock shows that the very books of the last fifteen or twenty years which an ignorant or timid or time-serving clergy has been content to denounce without understanding have done more to reveal, if not to meet, the spiritual needs of the time than the church itself has done. He shows that just those writers who have been most roundly damned from a thousand pulpits—novelists like Dreiser and Lewis, dramatists such as O'Neill and Stallings, poets like Sandburg and critics like Mencken—have been among the most influential, the most aggressive, and not infrequently the most spiritually minded preachers of our day.

"Dr. Luccock makes us ask ourselves what the professional clergy of America were doing or saying about the Sacco-Vanzetti case when Edna Millay and Arthur Ficke were striving by every means in their power to arouse public opinion. He reviews the disgraceful history of the Christian churches during the war and after it, and has no difficulty in showing that not they but the very writers they most maligned did during that terrible time the work of the spirit.

". . . The glaring faults of contemporary American literature—its frequent dullness and banality, its lack of moral convictions, its inability to do more than describe conditions as they are, its deficency in standards of conduct or even of artistic excellence—are by no means ignored. Dr. Luccock condemns Dreiser and Lewis and Hemingway quite as vigorously as the typical pulpit-thumper can do, but one difference is that he has read them, and so his criticism has some bearing on what they actually say.

"He does not believe that these men, or such as they, can save the soul of America. At most, they are voices crying in the wilderness. And yet, even as such, they do indicate a spiritual need and they constitute a challenge to organized religion which the church must either meet or perish." (Review written by Odell Shepard, professor of English literature, Trinity College.)

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